



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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In This Issue

Are Christian Missions Menacing Judaism?

By Rev. Everett R. Clinchy

America, The Cradle of Zionism!

By Dr. Karl Vornberg

A Mother of Dolls

By M. Narkis



The Face in the Carriage

A living witness describes her encounter,
seventy years ago, with Sir Moses Montefiore.

By Mrs. Rosa Sonneschein

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THE B'NAI B'RITH MAGAZINE

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EDITORIAL COMMENT

Mr. Haman and Mr. Hitler

THERE is a striking similarity between the national policies of Herr Hitler and Haman, whose melancholy fate is observed this month. The statesmanship of Haman considered the destruction of Jews essential to the national good. Jews, as he pointed out to Ahasuerus the King, were not really Shushanites. . . . "Their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed."

These thousands of years later Herr Hitler finds a similar fault in the Jews. They are different; they are not Aryans, he says. They are not really Germans; their blood-strain does not run in the German stream. If Haman objected to the Biblical laws which governed Jews and differentiated them from other inhabitants of Shushan, Hitler's quarrel is with the biological laws which make Jews so Jewish.

Having been born several millenia after Haman, Herr Hitler, in deference to more civilized practice, does not insist on a murderous destruction of all Jews. He would kill them off by those refinements of destruction which

civilization has devised; by driving them out of Germany and cutting them off from their means of livelihood.

However, he promises that this gentler destruction will not be for all. As he has said, the heads of leaders will "roll in the sand." And, like Haman, he would confiscate Jewish property.

If Herr Hitler has taken over the national policy of Statesman Haman, he should also contemplate the sorry result: "So they hanged Haman on the gallows that he had prepared for Mordecai."

Indeed, had Haman listened to the counsel of Zeresh his wife, he would not have come to this sad end; she warned him sufficiently: "If Mordecai be of the seed of the Jews, thou shalt not prevail against him but shalt surely fall before him."

The prophecy of the wise Zeresh has been fulfilled in all the times against all who have persecuted Jews, from Pharaoh to Romanoff. The pomp, power, and principalities of the persecutors are in the dust. This month the eternal Jew celebrates his salvation in Shushan, while little boys swing homin-dreys in imitation of the sound which a gallows is supposed to make; and next month he celebrates his deliverance from Pharaoh, and will sit in stately style, a king against whom the persecutors "shall not prevail."

And So Another Spring-Time

"I," A Jew might say, "am like this old bush that blossoms again in the spring-time. In my long life-time I have often languished and like the wind-blown bush in the winter, I stood naked.

"The storms blew upon me and bowed me low to the earth, and it was said, 'He is near to death; he lies almost prostrate.' But when the storm bent me low it was only to bow more humbly before God.

"Bending low before the Most High in the storms I did not break; and the storms blew over my head and He lifted me up and, lo! it was spring-time again. And my soul prospered and I was comforted by the warmth of the days.

"Then I held my head high against the gentle breezes and did not remember to bow before the Lord until the winds of another bitter winter stripped me bare and bent my head.

"The winds of all the times have devastated the peoples, breaking them as saplings break; and peoples and empires and kings have been swept before the winds.

"But I stand through all the winters; perhaps it is because I bow to the Lord that I do not break in the winds."

* * *

On Converting Jews

WE are sad to hear Dr. John R. Mott talking of converting Jews. He has been esteemed as a forward-looking man in the Christian communion.

"Missionary work is a duty in spite of all protests," he said recently before the convention of the Foreign Missions Conference, speaking as president of the International Missionary Council.

He also hoped for "deeper understanding and mutual helpful fellowship between Christians and Jews."

So Dr. Mott desires good will between the religions, but we fear that good will is not fostered when one man says to another: "I do not think much of your religion. You must take my religion. I deem it my duty to persuade you from your mistaken faith and I shall do all in my power to convert you. However, I feel only the utmost of good will toward you."

The man thus spoken to might answer: "My dear sir, good will is based on respect. You do not respect me when in this way you assail my faith. You suggest that before God you stand higher than I, that I am a benighted being to whom you are duty-bound to impart your enlightenment in order to raise me up. This is an insult. Do you think you foster good will between us when you offend my most sacred sentiments?"

We feel only the sincerest of good will toward Dr. Mott but we think that he would doubt our good will if we said to him: "Doctor, our religion is better than yours. We can not believe in the trinity or in the resurrection, or in the deity of Jesus. Therefore, we believe it incumbent upon us to convert you from your faith and this we shall proceed to do until you see our light. And not only shall we undertake to convert you but also your children, to the end that in their early youth they may be led away from the faith of their fathers to follow our faith."

Dr. Mott would resent such an insolent proposal and properly would scorn the good will of the Jews who offered it.

Saddened by the words of Dr. Mott, we were happy a few days later to hear the Rev. Everett R. Clinchy, secre-

tary of the Committee on Good Will Between Jews and Christians of the Federal Council of the Churches of Christ in America. . . . "Personally I do not want to see Jews proselyted to Christianity. Dr. Mott is not aware of the bad social consequences of his stand. Mistrust, fear, hatred and a fighting spirit are the result. For Christians to talk about expressing good will for Jews and at the same time plan to annihilate Judaism show a total ignorance of the laws of human behavior."

Rev. Clinchy has expatiated on this idea in a feature article which appears elsewhere in this issue.

* * *

Lo! One Door Opens!

THE doors shut against the East European Jew, and even the ancestral land has been ordered closed. America offers him a high wall at Ellis Island almost impossible to surmount. The western European countries are shutting him out. And even in those countries in which he lives many doors stand locked against him. . . . Doors of education, doors of opportunity, in Poland, Roumania and Hungary. . .

But now one door opens and from it issues a dazzling illumination. Bulgaria, beaten in the war, a heavy load of reparations on its neck, bids the Jews enter to help make a prosperous land.

By boycotting Jewish trade and industry, Poland and Roumania have impoverished themselves; Bulgaria invites the disinherited Jews of Poland and Roumania to come and give their energies, their skill, and their ambitions to its economy.

"We are free from the disease of anti-Semitism that is now raging almost everywhere in Europe; we give our 50,000 Jews full freedom and equality; we are ready to welcome more Jews whose enterprise we know would help us, an agricultural country, establish industries, particularly a domestic clothing industry for which the Jews have shown great aptitude in other countries. We attach no strings to this invitation to East European Jews. Let them come to Bulgaria and engage in whatever lawful pursuit they desire. We guarantee them protection, religious liberty and the right of cultural self-expression."

Thus speaks Bulgaria through Stoyan Omarchevsky, former minister of public instruction, many years a member of Parliament.

We like to record this here because it sounds so much like the voice of the earlier America that was the refuge of the oppressed.

We assure Bulgaria that her generous hospitality will be rewarded with such a devotion of spirit and of service as the Jewish immigrant has given to America.

* * *

The Registration of Aliens

THOSE who want aliens finger-printed, photographed, registered, and watched have besieged every session of Congress in recent years; they are active in the present session and will mass again at the doors of the next Congress if their measure does not carry this time.

Not content to lobby in Washington, they are attempting to drum up public opinion for their measure by propaganda in various populous centers. One reads of speeches given in favor of registration in this and that city.

The menace of the alien is painted in dreadful black, though if the propagandists could be answered it could be shown that the alien is the least among law-breakers in most of the cities of the land.

The registration measure is offered to the public as a thing that has to do with Americanism. Somehow, by this means, better Americans are to be made of these immigrants. How a stranger who is finger-printed, photographed, hounded, spied upon can be made to love the country that does these things to him is not explained.

How one who from the moment of his entrance into the country is treated as a potential enemy can be prevailed upon to embrace his persecutors is beyond the understanding of all just, compassionate Americans.

* * *

An Intellectually Honest Man

WE, of course, do not and may not take a side in the matter of the Wickersham report. Such an issue is none of the concern of such a magazine as this.

But we may and do commend the intellectual honesty of Montefiore Mordecai Lemann, of New Orleans, one of the Wickersham commissioners, who, since he did not agree with its findings, refused to sign the Wickersham report.

In the words of the news-magazine, *Time*: "Boldest of all was short, smart Commissioner Lemann (pronounced lemon), law professor at Tulane University, one time president of the New Orleans Bar Association, an independent Wet. He alone refused to sign the full report. Instead he filed a voluntary opinion of his own."

The B'NAI B'RITH MAGAZINE commends Mr. Lemann, not for being wet any more than it would commend him for being dry, but because his mind has the courage to follow the straight line of his convictions.

* * *

Worthy Son of a Great Father

IN this, the 85th year after the arrival in America of Rabbi Isaac M. Wise, to take up leadership for Reform Judaism, his son, Rabbi Jonah B. Wise, of New York, likewise is seen in a leadership of American Jewry.

If the father led a division of Israel toward a more liberal Judaism, the son leads a united Israel. For Rabbi Jonah B. Wise has been selected to direct the national 1931 campaign of the Joint Distribution Committee which these past fifteen years has been concerned with the unhappy lot of the Jews of Eastern Europe. B'NAI B'RITH is proud to recognize both father and son alike as among its notables.

Though sympathetic with each other's aims, the Joint Distribution Committee and the United Palestine Appeal will march separately this year. It is the task of Rabbi Wise to stir up a depressed American Jewry to sympathize with and to give generously to a desolated and prostrate East European Jewry. American money is maintaining only a skeleton structure to aid in the economic existence of the 4,000,000 Jews of that part of the world and a large percentage of the money used in the program of reconstruction in Eastern Europe is subscribed by the Jews of Poland, Roumania and other countries. In short, the Jews of Eastern Europe are endeavoring wherever possible to help their own. None of the money raised in this country will be used in support of the project of the Agro-Joint, which is taking care of colonization work among the Jews of Russia. A small percentage of the funds raised in this campaign will be applied toward direct relief of poverty among our co-religionists in Russia.

Oh, we have suffered our share. We have had to eat less fatly, but we eat; we are wearing last year's suit, but we are warm.

Jews in Eastern Europe walk in tattered hunger. We do not know such hunger, since our hunger is only the appetite that tantalizes us at meal-times. Their hunger is hopeless.

Business is bad for us; income is less. But if many of us are not as well off as we were, most of us still have capital material by which to resume gainful pursuits when good times start again.

In Poland the businesses of Jews have been crushed and destroyed by inequitable taxation, by boycott and by the general depression; so that at the beginning of the year vast numbers of Jewish establishments were forced into bankruptcy and ruin.

* * *

Vocal Laymen in Israel

NOTABLE in the recent convention of the Union of American Hebrew Congregations was the prophetic spirit manifested by laymen in various addresses having to do with Judaism and the synagogue.

This was no moribund Jewry content to address the Most High through the attorneyship of rabbis. These were articulate Jews to whom Judaism was a vital concern to which they had given questioning minds. . . . "What of the future of this Judaism?" . . . "What do we require of the synagogue?" . . . "What manner of synagogue will be acceptable to our youth?"

Into these things they had inquired and on these things they spoke with flaming words. . . . "There is no substitute for religion. Men in revolt or under pressure of new modes of thought may displace religion and supplant it with strange inventions and conceits, but never have such efforts met with enduring success. The religious experience is absolutely fundamental and coincident with the will-to-live. Religion is organic in human nature, a primary attribute of human living, as unique as language, as indispensable as government." So spoke Milford Stern, of Detroit.

He considered the nostrums that have been offered as substitutes for religion and have been accepted by some Jews: Humanism, Ethical Culture, Christian Science, Mental Hygiene, Marxism, Behaviorism. . . . "Not one of them gives a vision of spiritual reality, not one of them affords a sense of the sacred or the holy. Far from being an improvement on the great faiths of humanity, they are at best but poor imitations, and their influence and strength are illusory and deceptive."

These laymen took stock of the inheritance, this Judaism, which was commended to them in their youth. And by what means may it be handed down perfect to the questioning children of the new time. . . . "There are certain adjustments which must be made if religion is to retain its hold on the elders and *a fortiori* if it is to hold the interest and enthusiasm of young people who are always the ones most affected in a period of flux. First, there must be no hostility and less dogmatism. Religion can no longer rely solely on an ipse dixit and authority. Youth will not tolerate an attitude which says, 'This is so and you must accept it. You must not allow your reason to function.' The attitude should rather be, 'Let us work this out together.' . . ." So spoke Murray Seasongood, former Mayor of Cincinnati.

These and other laymen looked into the new day and offered the revelation they beheld. This was a most heartening manifestation even for those who have been mourning as if at the sick-bed of Israel. There is no sickness of religion where the layman's heart beats strong, where his eyes are bright with vision.

Are Christian Missions Menacing Judaism?

An answer to Dr. John R. Mott

By REV. EVERETT R. CLINCHY

Secretary, Committee on Goodwill between Jews and Christians, Federal Council of the Churches of Christ in America.



VERY once in awhile we are reminded that there are Christians who want to convert the Jews to Christianity. The latest pronouncement came from Dr. John R. Mott of the foreign missionary council when he insisted that a missionary approach to Jews is a duty. A considerable number of Christians do not feel that way at all; there are leading laymen and Christian ministers in cities throughout the United States who smile at the notion. But the liberals notwithstanding, the missionaries puzzle many Jews today. Why do missionaries feel as they do? Are missions menacing Judaism? Does the Goodwill Movement prepare the way for proselyting?

I

WHY do missionaries feel that they must seek converts? Many superficial reasons are given, but the fundamental explanation, in my opinion, is to be found in Clark Wissler's study, "Man and Culture." Apparently one of the laws of human behavior is that "when a group has a solution to one of its important cultural problems it becomes zealous to spread that idea abroad and is moved to embark upon an era of conquest to force the recognition of its merits." Wissler cites the Russian Soviet behavior as a contemporary example. The zeal is not always violent. Anti-slavery convictions, democratic theories, prohibition of narcotics and of liquor, all have given rise to eras when advocates have sought to force recognition of their claims. The Jewish sense of "mission" in regard to peace has been a fortunate thing for the world. Alfred Kreymborg was driven by a missionary zeal to publish "Our Singing Strength" (American poetry from 1620 to 1930) for, as he says in the preface, "If a lover is one who must spread his affection broadcast, then

the present student is one. My feeling for American poetry dominates my life. . . . It is not enough that I feel this way. One must have comrades."

Certainly Christian missions illustrate this anthropological law, and not only by using honorable means, but also through movements like the Crusades and Inquisition of the middle ages. While the Christian conscience will no longer tolerate persecution as a missionary technique, nor does any responsible churchman today defend feeding peasants of India, or socially baiting Jewish children, in return for their acceptance of Christianity, nevertheless, Christian missions of a higher form will doubtless continue, for in that Christians are simply behaving like human beings. Basically, all missionary activities are part of a cultural drive.

But why does the Christian missionary feel compelled to approach the Jew? Has not the Jew the Bible, the testaments of the patriarchs, the teachings of Hillel, the writings of later rabbis, a knowledge of Lao-tze, Confucius, Gautama, Jesus, and all other lives? Added to the normal cultural impetus, the Christian missionary to the Jew has the conviction (sometimes bordering on the pathological) that he has the only way of salvation. This is what missionaries mean by their *duty* to preach the news about that one way. Put most naively, as the story is in *Green Pastures*, mankind went wild some time after God made Adam and Eve, and God started all over again by sending a flood and saving only two of every kind. Still man chose evil more often than good. God pleaded with them through the prophets. Many of the prophets the people killed. Then God despaired over man, and for a time God ignored the earth. Finally, however, this merciful God decided that he had not

done enough, and so God sacrificed his Son, that whosoever should believe in him should have everlasting life. The Christian missionary, if he believes this promise, says to God, like Gabriel in Marc Connelly's drama "O. K. Lawd!" And so the missionaries have gone out into all the world. The one who believes in supernatural Christology couches his creed in more sophisticated terms, to be sure, but the fact is that *he believes it*, and he feels that it would be a sin not to go about telling everybody about the Gospel. There are missionaries pleading with Oxford University unbelievers, Chinese students, Gandhi's followers, Unitarians in the United States, primitive Samoans, distinguished Japanese leaders, Modernist Baptists, and Jews, to mention only a few categories. I have a missionary friend who writes to me from China; he is praying for my conversion to his particular Christology. (I am a Presbyterian minister in good and regular standing.) The missionary approach is not an insult, as some Jews believe; it is a state of mind.

Not all "missionaries" believe in precisely the same gospel or seek identical ends in sharing their faith. Some missionaries are as liberal as any American rabbi. Such a missionary lives as a Christian minister, or doctor, or college professor, or farming expert, not to proselytize but to serve and thereby to define twentieth century Christianity and to live it so that people in Japan, let us say, will not judge Christianity by the conduct of exploiting industrialists from so-called "Christian" firms.

II

ARE missions menacing to Judaism? If any Jew thinks that they are I feel that that Jew has a poor idea of Judaism. Every reli-

(Continued on page 212)

The Face in the Carriage

By ROSA SONNESCHEIN

PERSONALITY, like beauty, is a precious gift of nature, but unlike beauty, personality is not dimmed by age. Although its mysterious influence cannot be explained, individually or collectively its power is irresistible. I shall try to demonstrate its effect upon the hardly awakened soul of a mere child.

Our school in Nagy Kaniesa, Hungary, was situated on a quiet, spacious street, down which every day at noon came dashing the elegant carriages from the railroad station, filled with local travelers or strangers visiting the town.

Every noon, at the same time, we children were dismissed to go home for dinner to return to our classes again at two o'clock.

One day as I was walking home, I espied from a distance a large, open carriage with two occupants on the front seat. As it drew nearer and nearer, my eyes beheld an old gentleman leaning back comfortably in his seat. His face was unlike any I had ever seen before. The strong features, the large nose, seemed as if chiselled out of marble. The pale, unlined face was oval in shape and framed by an unusually high white pointed collar. A high black silk hat covered his head snugly, leaving exposed only a fringe of snow-white hair. But how can I describe the

MRS. SONNESCHEIN is the widow of Rabbi S. H. Sonneschein, who was called to St. Louis in the early seventies as rabbi of Temple Shaare Emeth, and the daughter of Dr. H. B. Fassel, who was a very learned and noted rabbi in Hungary. She was the only woman delegate to the Zionist Congress at Basle, Switzerland, in 1897, and enjoyed a close personal acquaintance with Dr. Theodor Herzl and Dr. Max Nordau. She was also a delegate to the Chicago "Columbian Exposition" of 1893. For a time she edited and published a magazine called "The American Jewess." She is now in her 85th year, and still resides in St. Louis. The picture on the right was taken in her prime of life.



expression of his deep set eyes? He probably noticed my steady, surprised stare, for a slight smile hovered on his pale lips and the calm face was suddenly transformed by a spiritual illumination, giving it an almost divine aspect.

A slight tremor passed through my frame. I stood motionless for some time after the carriage had rolled out of sight. I finally collected my scattered wits and walked home, that wonderful face still exercising a hypnotic influence upon me.

As I entered our dining room, I found the members of the family already seated at table and the soup served.

"Why are you so late, my child?" asked my father rather sternly.

"Oh, father!" I cried excitedly, "I saw a man in one of the carriages coming from the depot and he looked just like our Lawgiver Moses."

"Did you ever see Moses?" queried my father, much amused.

"No, father, only as I picture him from what I read and learned about him," I answered, unabashed.

"That will do, Rosinka. Now sit down and eat your soup before it gets cold," ordered my father.

I did as I was bid, but I had hardly swallowed a few tablespoonfuls when rapid steps were heard in the

hall. The dining room door was flung wide open and our sexton entered breathlessly.

My father, in his large easy chair at the head of the table, looked displeased but asked calmly:

"What is the matter, Jeiteles—did anybody die suddenly?"

"Worse than that, Herr Oberrabbiner," stammered the little man. "Moses Montefiore is in town."

"Jeiteles, are you crazy or dreaming?" asked my father, rising from his chair to his full imposing height.

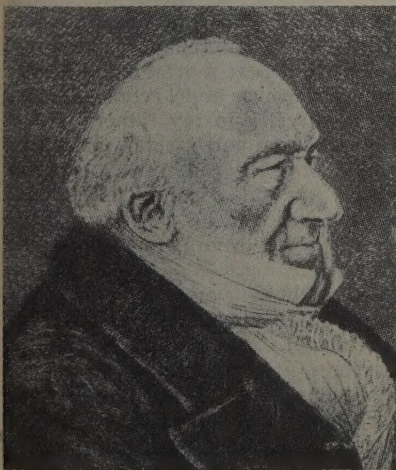
"No, sir, I am wide awake; I just came from him. He is at the hotel Zur Krone—he sent for me as soon as he arrived from the station."

"Oh, father," I cried triumphantly, jumping up from my chair. "That was surely the man I saw in the carriage."

With a wave of his hand my father ordered me to sit down again, and turning to the somewhat more composed sexton:

"Why did Sir Moses Montefiore send for you, Jeiteles?" he inquired, as if still doubting his reliability.

"It was this way," began the sexton, sinking into the nearest chair. "A messenger came to my home and told me to come at once to the hôtel which, you know, is across the street from where I live. When I came to



Sir Moses Montefiore.

the hotel, I was ushered into a magnificent suite of rooms where I was received by a middle-aged man who told me he was the secretary and companion of Sir Moses Montefiore. "Tell your Chief Rabbi, Dr. H. B. Fassel, that Sir Moses Montefiore, on his way to the Sultan to plead protection for the persecuted Jews in the Orient, has interrupted his trip to say *kaddish* in Dr. Fassel's synagogue for his beloved wife who died a few weeks ago, and that he asks of your Chief Rabbi the favor that he arrange everything necessary for this pious ceremony at once as Sir Montefiore must continue his trip to the Orient in three hours to be on time for the audience granted him by the Sultan."

Jeiteles, having thus unburdened himself of his important message, took a deep breath, more like a sigh, arose from his chair and waited for orders.

My father, advancing a few steps towards the sexton, said, visibly affected:

"Jeiteles, it is a great honor to our congregation and to myself to serve Sir Moses Montefiore. Go to the synagogue at once, open wide its doors, light every candle in the galleries as well as on the main floor, and after this is done call on ten of our most prominent members to come immediately to the synagogue to constitute a *minyan*, so that Sir Moses Montefiore may say *kaddish* in accordance with the law and custom in Israel. Then call on Cantor Goldstein, tell him to don his clerical attire and begin divine service by singing 'Hear, O Israel, God our God is One.' I will read the prayers myself. When all the men have assembled in the synagogue, call for me and I will await our distinguished visitor at the vestibule. After you have notified me, go to the hotel and tell Sir Moses that the *minyan* is assembled, and escort him to the synagogue. Do you understand me, Jeiteles?"

"Perfectly, Herr Oberrabiner. Everything shall be done as you say." And almost as quickly as he had come, the little man turned on his heel and disappeared.

"And, Jeiteles," my father called loudly after him, "Don't forget to tell everyone to bring his *talith* along."

We rushed through our dinner, and my father, pleasantly excited, retired to his room. In a short time he returned fully robed in his cler-

ical vestments, his dark hair and beard carefully brushed, his white clerical collar spotless, his large brilliant eyes glistening with spiritual fervor, his tall powerful figure arrayed in his best black silk cassock, and falling over his broad shoulders the white gold embroidered *talith*, its white silk fringes almost down to his knees. On his head he wore a black skull cap, and in his hand he held a large prayer book. And with every inch of his six feet he looked the learned scholar that he was.

Meanwhile I, too, had retired to the privacy of my small bed room, had washed and combed and changed my school dress for my holiday garments, for I was fully resolved to find out whether the wonderful face I saw in the carriage and which had firmly impressed itself upon my active brain was really the face of Sir Moses Montefiore, as I firmly believed.

I slipped out of the house and walked rapidly to the synagogue, which was close to our house. The door was wide open and the sexton smiled at me. "What do you want here?" he asked in a patronizing tone.

"Oh, Jeiteles," I begged cajolingly, "let me go inside to see whether Sir Moses Montefiore is the man I saw in the carriage coming from the station."

"Hold on, kid," he warned me, taking me by the hand. "No little girl passes this door, and even if you were twenty years older you could not enter this sacred place for women do not count at a *minyan*. They belong up in the gallery."

For the first time in my young life, I felt my inferiority in the family complex of the human race. Humbled, I walked toward the entrance of the women's gallery where our pew was located. I tried to push the door open but alas! it was locked. Our watchful sexton had safeguarded the *minyan* from feminine curiosity. There was but one thing left for me to do and that was to hide in the shadow of the portico, where I could see without being seen.

As I stood there watching and waiting, I saw the President and Vice-President of the congregation coming along, followed by the entire board of directors, in all about fourteen men, including our handsome *chazan*, whose marvelous voice had frequently been compared to the most famous singers of the stage.

On his head he wore a *yarmuka* and his finely proportioned figure was arrayed in a heavy black silk cassock, short enough to display his elegant foot gear as he proudly entered the synagogue.

Hardly were the men all assembled in the house of worship when my father came in sight walking briskly toward it, and when he entered the vestibule he remained standing there erect. I rushed to him and endeavored to speak but he motioned to me to leave. I did so but not before peeping through the open doors of the synagogue. It was an imposing sight—the glitter of hundreds of candles, the group of men standing expectantly in the front pews, each with his *talith* on the shoulder and his hat on his head.

Hardly had I returned to my hiding place when a carriage came rattling along, and as it stopped in front of the vestibule Jeiteles sprang out and held the door open for a very tall, slightly bowed, old gentleman, who walked slowly toward the synagogue. As he reached the vestibule, I saw my father bow reverently and offer him his arm. I now saw the wonderful face plainly. Yes, it was the same face which had so persistently occupied my thoughts.

Moses Montefiore divested himself of his high hat and handed it to the sexton. Taking my father's arm, the black skull cap on his snow-white hair slightly towering over my father, he entered the synagogue. Having seen what I wanted to see, I departed with a defiant look cast at Jeiteles, who was very busy locking the great doors of the synagogue from the inside.

I returned to school for the afternoon session. My mind was continually seeking to find out how that glorious face in the carriage could belong to a mere mortal man. At last, school was over and I returned home, going directly to my father's study. He looked up and greeted me with a smile. Encouraged by this, I came closer to him. He laid both hands on my head as he was wont to do every Friday evening upon returning from *shul*.

"God bless you, my child," he whispered, visibly affected. "You were right. The face you saw in the carriage was the face of Sir Moses Montefiore. Never forget, my daughter, that today the supreme privilege was granted you of beholding a distinguished English gentleman, who is the greatest living Jew of our time."

Simeon Dubnow Reaches Seventy

By CHARLES PRINCE



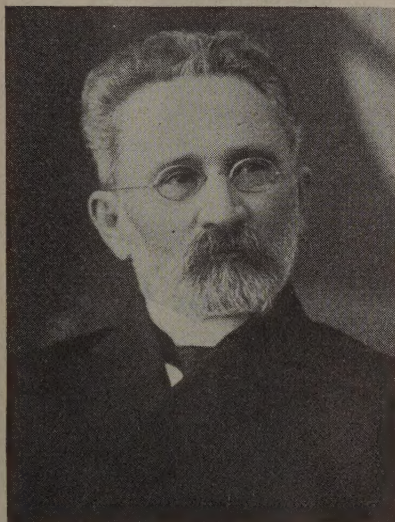
HE literary world is celebrating the seventieth anniversary of the astute critic, publicist, and outstanding Jewish historian—Professor Simeon Dubnow.

Scientific objectivity and thoroughness are harmoniously combined with an ardent temperament and plastic ability in Dr. Dubnow. Whatever he has contributed to the wealth of Jewish history—whether it be his ten volumes of "The History of the Jews in Russia and in Poland," the six volumes of the "History of the Eternal People," or the three volumes on "Chassidism"—it is his own contribution. He is very sincere, and his wisdom is based on erudition and original pursuits.

During the nineteenth century most of the Jewish historians were under the influence of Professor Heinrich Graetz and followed the theological interpretation and approach to Jewish history. The leaders of that school conducted their researches on the theory that a group of people which, even though it had been a nation in years gone by, was now without a land or a government, could have a profound influence on history only spiritually. But in social life they could not help being influenced by the various nations among whom they lived. Viewed in such a light, the only two vital factors historically possible were spiritual creation, and self-abandonment, or thinking and suffering.

Dubnow, however, approached and interpreted Jewish history from a sociological point of view. It is not true, he said, that the Jewish nation has only thought and suffered and did nothing else during the past 2,000 years. On the other hand, in every country and all the time the Jew built his house and thus created history not only spiritually and religiously, but also socially, culturally, and politically.

Historians and scholars, Jews as well as non-Jews, have maintained that Jewish history consists of the bibliography of Hebraic literature and of atrocious persecutions and injustices of Jews. As shining examples we have the monumental, scholarly work of Professor George Foot Moore—"Judaism"—and the chronology of Jewish martyrdom—



Courtesy Jewish Daily Forward
Prof. Simeon Dubnow.

"The Book of Tears," by Dr. Simon Bernfeld.

Dubnow accepted the theory that it is not true that the essence of Jewish history is theological, but that in addition there is also a sociological approach, and interpretation.

He deserved to become the outstanding Jewish historian in our own generation, the true disciple of Professor Graetz. However, Dubnow is free from the rationalism of Graetz and his contemporaries. Dubnow's works cover the whole range of Jewish history, from the remotest past to our own days. They have awakened national self-consciousness, and a whole generation was brought up on his theories. His works became the text-books in thousands of schools and were translated into many modern languages.

Dubnow began to write in the Russian tongue. For the last decade he has resided in Germany and thus he carried on his historical pursuits in the German language. But the most beloved tongue for the author himself is Hebrew.

"I must confess to the public," Dubnow wrote in his preface to the Hebrew translation of his works, "that this Hebrew edition is the most precious to me. I find it most natural and fitting to the book itself; national history in the original language of the nation."

SIMEON DUBNOW was born in Instyslav, province of Mohilev, Russia, in 1860. Up to his thirteenth year he received the Orthodox Jewish education that was usual in those parts. The following three years he attended the gymnasium of Instyslav, and after graduation he left for Vilna, the then Jerusalem of Lithuania. At the beginning of the eighties, he settled in Odessa, the literary center of East European Jewry.

One of his first literary ventures was a series of critical essays that he published in some of the leading Russian magazines on the then outstanding Yiddish poets, novelists, and dramatists. It is not exaggeration to state that his criticisms were indirectly responsible for the achievements of the late famous Jewish humorist, Sholom Aleichem.

In the introduction to his "History of the Eternal People" Dubnow describes the evolution of his career as follows: "There was a time when I, too, was a devout believer in the generally accepted axioms. From the very beginning of my scientific work I started to look for a synthesis of Jewish history, and seeking this synthesis I went through all the phases of historical thought. . . . In a whole series of subsequent works, in which one can already notice a desire to secularize Jewish historiography, I was still unable to free myself from the theological concepts of the school of Graetz and Zunz. . . . Only after many years of work on general Jewish history, when it gradually dawned upon me that I must write the history of a people and not the history of a literature, I became more and more convinced of the falseness of the old methods."

Dubnow is not less prominent and his achievements are not less significant as a champion of liberalism in Western Europe, as a publicist, and political leader. It was he who formulated the demands of East European Jews for national-cultural autonomy in order to assure the future national existence of Jewry in the Diaspora.

In his works Dubnow exhibits in a remarkably striking way his art of making all things seem fresh and new, important and attractive.



Young and attractive Mme. Stark-Avivi, of Palestine, is the creator of a new art—the manufacture of dolls from rags. Her creations all reflect life in modern Palestine. Above, the artist is shown holding some of her work. The doll pictured in the center is peculiarly appropriate this month—it is entitled "Purim Gifts" and shows a little ragamuffin delivering the time-honored greetings from one Jew to another during the festival of Purim.

A Mother of Dolls

By M. NARKIS



AMONG the creative women in Palestine, Rebecca Stark-Avivi occupies an important place. Her artistic dolls are Palestinian products which embody important artistic expression. Madame Stark-Avivi chose a material for her art which is neither plastic nor artistic in general; she makes her creations out of rags. She successfully strove to remove the ancient difficulty of expressing ideas by means of a material which is not of a plastic character. An artist indeed is Madame Stark-Avivi, for she removes this difficulty, endows with life and spirit her dolls of rags, and gives them expression and power. With artistic skill she utilizes themes which overflow with a fine sense of humor. Such an enterprise, we must understand, is beset with numerous dangers, particularly with the danger of straying off into ethnography instead of setting forth true artistic creations. Yet this artist passes through these dangers without any harm to her crea-

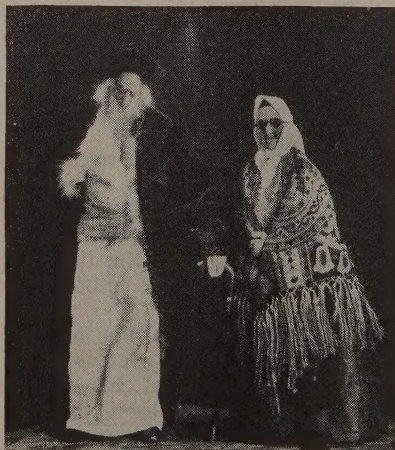
tive products. Even when we do behold ethnography in her work, it is present only in a measure which is characteristic of every artistic creation.

Madame Stark-Avivi possesses an inherent sense of humor. Even while she was a student at the Bezalel School of Art in Jerusalem where

she received her artistic training she was already able to bring forth the essentials in her excellent caricatures which Professor Boris Schatz still preserves in his private gallery. She likewise succeeded in projecting her talent into her artistic rag dolls thereby amazing us with her great skill. At the same time this artist freed her work of all bizarre and anecdotic elements, even though the material itself is indeed bizarre and her themes indeed of an anecdotic character.

The goal which she set for herself—to represent life in Palestine by means of artistic dolls—she actually has achieved with unusual skill and acumen, bringing out in her work dominant prototypes—an unusually difficult task in Palestine which is so rich in types that the artist meets with the constant danger of becoming trite and banal. Her dolls of rags are ever new, full of humor; while simplicity is the charm and mainstay of her work.

Creative products like "In Good



A typical doll-couple, made by Mme. Stark-Avivi.

times," "The Yemenite Beggar," "The Chief of the Halukah," "In Old Age," "A Sabbath Promenade," "Purim Gifts," "To the Synagogue"—these and many more express those simple characteristic elements which bind us to them and draw them intimately to us. Particularly effective is her study of contrasts, as, for example, "The Yemenite Beggar" in contrast to the "Chief of the Halukah"—a lean, old man who carries a pack upon his shoulders, whose eyes glare grotesquely and whose sinister smile is the result of suffering and misery, in contrast to a fat, sated man with a face as round as the full moon, a face whose every line and motion express but self-contentment and self-complacency; with a broad, red beard; with proud clothes; with the butt of a cigarette between his lips like a man of affairs—all this is extremely typical and characteristic.

She wields her material with comparative ease and skill, and she suits

it to her particular needs. The facial features of her dolls are not the only place in which she conveys characteristic expressions; the entire composition, which is executed with temperament, taste, and grace, as we find in the above mentioned works, helps create a particular atmosphere around the dolls she makes.

In her latest creations, "In Good Times," and "Esther Before Ahasuerus," she utilizes to a large extent the factor of surroundings—the atmosphere of the interior. The danger in such an enterprise is great indeed, but the artist was in no way intimidated, and she scaled the wall of difficulty with artistic skill. In "In Good Times" we behold a sated Arab stretched out in a cafe in a sprawling manner as though he were in his father's vineyard, smoking leisurely and listening with great self-content to the tones of a gramophone. Everything is exceedingly typical and complete in this creation, even the picture of a Sultan or

Sheikh with characteristic moustache and red fez; even the peculiar Arabic script all around the picture is not missing here—and these are indeed the characteristic features which create the interior. In this wise, the artist brings us into the surroundings and atmosphere of her artistic creations.

"Esther Before Ahasuerus," the very latest creation, has a biblical motive, and like the doll just described, it too is given its essential characteristic atmosphere. The king is portrayed as a drunken barbarian with an enormous belly, while Esther who stands before him is a delicate Jewish girl, blushing modestly when the king looks at her with his watery eyes, appearing most graceful in her jewelry and beautiful clothes which do not particularly fit her, since she had been dressed in a great hurry. These original conceptions and the fine touch of humor which we find in her artistic creations bestow grace and beauty upon her work.



GOING
TO THE
SYNAGOGUE



A
BUCHARIAN
WOMAN



AHASUERUS
AND ESTHER



AN ARABIC
GENTLEMAN



IN GOOD
TIMES



THE CHAIRMAN OF THE HALUKA



FLIRTING
AT THE
OLD HOME

A Gravestone of Persecution

The Castle at Havre, Belgium, where Count Albe instituted a reign of terror during the Days of the Inquisition, is slowly sinking into the earth.

By D. LEHRER

THERE are many places upon this earth which remind us of old civilizations, of the fame of defunct nations. Time, which erases everything so cruelly, nevertheless preserves some places and thereby allows us a glimpse of the past.

But old ruins, like everything else, have their uses. Thus, we always find people who go on pilgrimages to the Acropolis at Athens. They admire and eulogize the glory that was Greece's. The same is true of the holy temple at Philæ, an island in the Nile.

But I want to tell now of an old monument which, in addition to the general interest, has also a special significance to Jews. It is reminiscent of trying moments in the life of our people, and recalls bleak memories of days gone by.

However, this relic is not as fortunate as those mentioned before, for it is of comparatively recent origin, nor is it situated in the East. In this case one must remind people that something historically important is right in front of us. We must point with the index finger so as to attract attention, and this we must do all the more because the relic of which I wish to remind the reader is already sinking into the ground and will shortly disappear entirely.

It is a famous old temple which became a castle of one of the bloodiest rulers of medieval Europe. For Jews it is a reminder of hard times of long ago.

There is a small town in southern Belgium called Havre. It is an old town with a history of more than a thousand years. A rivulet runs stealthily through this town and on its bank the Havre castle is gradually sinking, while its pinnacles, still projecting from the ground, recall the fame and power of the old Spanish empire.

Today, Havre is a small town inhabited by a poor working population, most of whom are employed in



The Castle at Havre, Belgium, which is slowly sinking into the ground. was a former seat of the Spanish Inquisition. X marks the room, now fallen to ruins, where Count Albe issued his venomous and cruel commands.

metal industries. The columns of smoke emerging from the towering factory chimneys give the place a dark appearance. We also find here hundreds of men buried in the mines and ripping lumps of coal from the black caves. Because of the exploitation of the natural resources by the coal mines, the once high, hilly town has been turned into a poor, dirty valley. Many a sad page in the history of the once-powerful Spanish empire is connected with Havre and especially with the castle of the town.

And not only Spanish history; the thick walls of the castle have witnessed much earlier bloody conflicts and battles. For, at the time when Havre was as yet in the condition of a wild forest, inhabited by savage druids, the castle served as a heathen temple. The heroic legions of the Roman armies proudly marched by its windows. Among the volunteers of the Roman armies there were many of Jewish blood, some of whom

became the first Jewish inhabitants of this province.

At the end of the eleventh century the heavy footsteps of the first Crusaders could be heard there. The human spirit rose then to break away from the dark ignorance of pressing and strangling every free thought. The intolerance of dark medievalism had to recede. The rulers of that period were unable to check the onward march of human evolution. All the devices and tortures of the Inquisition were of no avail. The Spanish empire started on a downward path and in great despair heinous measures were taken as a result of which the Jews too, then in the northwest of Europe suffered tremendously, and paid with life and blood.

This was the time of the reign of Philipp the Second and his sadly renowned adviser, Count Albe. Who has not heard of the terrible Albe? Jews still shiver when reminded of his name and of his inhuman deeds.

The high tower of the castle of Havre, glittering with wealth and splendor, was the seat of the proud Spanish military men during the sixteenth century. The dark chambers of the castle were once the home of the Spanish King Philipp. On the surrounding Roman roads the royal messengers would hurry from Albe to the King. Short orders issued here put an end to thousands of human lives. The irascible Albe would sit beside the King in the small chamber which is now more underground than on the surface, persuading him to annihilate the threatening reformation which was forcing its way from the South and from Holland. Here Albe foamed with rage when issuing his deadly commands to exterminate by sword and fire all heretics and Jews who threatened the holy Christian faith.

Here Albe would break loose like an excited beast and scream forth in wild accents his cruel orders:

"We won the battle. God is with us. Then let us do to the godless and the Jews as they deserve. We must be the rulers here. A country which dares to revolt shall be entirely destroyed. Better a ruined land than no land!"

Albe's men executed faithfully the orders of their master. All went according to his commands. He would pry and snoop around in order to satisfy his abnormal passions. His men burned, stabbed, tore to pieces, and killed in many other ways on the slightest suspicion. The torturing of Jews was Albe's favorite pastime and was undertaken with peculiar pleasure in gratification of his sadistic impulses. More than 100,000 persons were killed on the territory of what today is Belgium.

On the trees of the forest surrounding Havre hundreds of people were hanged and were kept hanging so that the sight might terrify non-conformists. In front of the castle sacred Jewish books found in the homes of arrested Jews were publicly burned. In this castle Albe celebrated his victories, and called upon his cardinals and hangmen to war against the new ideas. It was from this place that the horrible order was issued to condemn the dead who were suspected of having shown sympathy, while alive, for the persecuted. The corpses were dug up, dragged through the streets, and burned.

People were afraid of their own shadows. Danger lurked every-

where, even in the bleak cemeteries. But while killing others, the tyrants were digging their own graves. Such is the fate of all tyrants.

Albe's career was sad, indeed. Entire provinces were transformed into graveyards before he went back to Spain. But, as the story goes, toward the end of his life he suffered from nervous attacks. His uneasy conscience gave him no rest. He cried bitterly and asked for God's mercy.

A Jewish legend has it that after killing one of the prominent Jews of the community by the most atrocious tortures, Albe underwent a harsh penance and subsequently called upon a Jew and abjectly begged for mercy.

NOW the years of the castle at Havre are numbered. Archeologists and architects come from everywhere to investigate different details. Each year adds to the number of props which support the declining walls and the stately tower. Thus the structure is patched up in an attempt to preserve the tombstone on the grave of old Spanish fame.

Meanwhile time is doing her bit. The castle is sinking into the ground. The surrounding water breaks through the bank and floods the basement and lower stories. The magnificent chamber of King Philipp is already entirely submerged. The secret chamber in the tower where Albe arrogantly issued his orders, pouring forth his rage on those whom his sword could not annihilate, is breaking down like a heap of dust. At present all that remains of the castle is a dark, deserted wreck, a home for mice and rats.

However, there is one human creature who sometimes makes the castle his home. It is the village fool of Havre, a mentally deranged individual, dragging himself through the streets, who has become both the favorite and the scarecrow of the inhabitants. He is the only man who dares to enter the building at night, and he even sleeps there. Sometimes, when the village is fast asleep, a strange howling may be heard coming from Albe's chamber in the dilapidated tower. It is the voice of a crazy man. He is the only inhabitant of the castle.

But of the rest of the population, no one approaches this place, and none would dare to pass by at night. It is especially terrifying to the children.

Many legends about this castle

circulate among the people. One is more dreadful and more fantastic than the other. One is distinctly typical. It is an interpretation given to the strange voices of the village fool, which are frequently heard. According to this interpretation, it is the weeping voice of Albe who comes hither to atone for his atrocities.

But restless life absorbs and consumes everything. As time goes on, nothing will be left but the legend. Today we find the offspring of those persecuted and tortured Jews on the very soil where Albe's legionaries did their devastating work. Indeed, in the immediate vicinity of Havre are small groups of Jews quietly earning their livelihood.

But from time to time, as curiosity is aroused, they are drawn to the castle to cast a glance on the old ruins of the period of the Spanish Inquisition. Thus gradually disappear the last traces of a dark age. Spain's old fame is literally sinking.

During recent years, historians, tourists, and other individuals, curious to glance at interesting sights, have been attracted to the place. They roam about the structure, admire its former stateliness, and bid farewell to the stones of a past epoch.

But to the Jewish visitor it brings painful memories. And these are brought to him not only by the half-buried castle but also by the narrow alley at Havre which is called "Jews' Street." Here was once the Jewish ghetto.

While hobbling along the stones of these ruins, I scraped off a layer of dirt from a stony wall and found engraved letters. It was an inscription made in honor of Albe for his services to the cause of righteousness. The inscription, which is barely legible, reads thus: "The great and almighty King Philipp who is now enjoying the happiness of having at his side Count Albe, announces to the world and future generations that Albe is great, powerful, and endowed with divine wisdom. Entire generations will celebrate his victories. He enforces God's word upon this wicked earth."

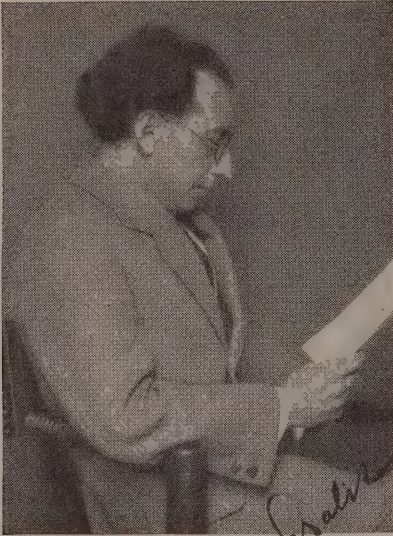
The wall upon which these words are inscribed is more than three-fourths sunk in the ground. It is the only extant eulogy of Albe's fame, and it is gradually vanishing.

Thus the last traces of a dark world are disappearing, leaving a better one to take its place.

Hebrew Devotional Music

A retrospect and prospect.

By HEINRICH SCHALIT



Heinrich Schalit



MUSIC, to the Hebrews of old, was above all a religious art—the first “musica sacra!” What magical sound of ancient Hebrew melodies greets the Jewish musician as he turns the pages of the Book of Chronicles. What captivating charm must have emanated from the first great worship at the dedication of the Solomonic temple according to the description of the Chronicler: “Also, the Levites which were singers, all of them, even Asaph, Heman, Jeduthun, and their sons and brethren, arrayed in fine linen with cymbals and psalteries and harps, stood at the vast end of the altar, and with them an hundred and twenty priests sounding with trumpets; it came even to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord, so that the priests

could not stand to minister by reason of the cloud; for the glory of the Lord filled the house of God” (2 Chron. 5, 12-14). In very deed it must have been a grand and uniquely impressive manifestation of the Jewish national spirit when, at the presentation of burnt offerings and thank-offerings, the solemn festive song of the choirs of Levites, the music of the harpists, psalteries, stringed instruments and cymbal players, all set to impressive rhythm, and the exalted pathos of the priestly trumpets proclaimed the glory of God.

King David, the traditional poet, musician, psalmist, singer and skilled player of the harp, was—as the Chronicler reports—also the founder and organizer of our first devotional singing. The great singing choirs and instrumental orchestras called into being by him, well trained and disciplined, must early have attained great perfection in the practice of their sacred task. No doubt music must have reached a high artistic level during David's and Solomon's reigns. Though we may never be able to describe the exact character of the music of that day, certain inferences may be drawn regarding it from our scientific musical knowledge and the invaluable researches of A. Z. Idelsohn. We may safely affirm that the ancient Hebrew devotional music was characterized by a homophonic style and unison singing. It may principally have been the mass effect of the great choruses and orchestras which made our ancient temple music so impressive. But the deeper effect proceeded from an outflowing expression of the music of the heart. With the strong conservative spirit of the Jews, devotional singing, at least in its typical and characteristic motives and melodies, must have retained its purity throughout the centuries and millennia. But we do not mean to imply that what we hear today in our synagogues is “Hebrew Music!” With the destruction of the Second Temple and the dispersion of the Jews, the early Christian sects may

have already taken over a great part of our devotional singing. The supposition that later on the church, in her liturgies, not only adopted texts and psalms but also melodies, has been verified by modern research. The Yemenite, Babylonian, and Persian Jewish congregations, which long before the Christian period were separated from their clansmen and lived in strict isolation, today still have melodies strangely corresponding with the choral songs of the Catholic Church. This is evidence that the Gregorian choral is probably essentially Jewish in its origin, and that in many Gregorian melodies there is discernable a Hebrew-oriental heritage.

When our national religious center was destroyed and the glory of our indigenous temple music ceased, the leaders of worship (“Sh’liach-zibbur”), elected by the congregation, became the bearers and conservers of the musical tradition in the place of prayer and synagogues of the exile. During the ensuing disintegration of Galuth life our devotional singing was naturally subjected to the strong influences of environment. In the Orient the powerful progress of Islam and its forms of art played its part during the first millennium of the Christian era, and in the Occident, during the second millennium, the development of polyphony and harmonic musical chords. Nevertheless even then the simple popular Hebrew intonations and cantillations of the sacred books (Pentateuch, Psalms, Prophets, etc.) remained intact, and have preserved their vital native originality to this day.

This primitive popular art, however, no longer sufficed for the Jew in his new great cultural development. He reached out for the new forms of art of Arabian poetry and music, and employed professional singers for his services, since the always musically trained leaders of worship were hardly equal to the demands of the Arabian art with its rich melismatic song. Even more

detrimental to the preservation of the pure heritage of old melodies became the gradual penetration of Italian, Spanish, Slavic, and especially German musical elements into synagogal singing. Increasingly the religious poetry was saturated with foreign popular music. Still the strong intrusion of Slavic musical sentiment in the large Jewish centers of Eastern Europe could not affect the vital core of old Hebrew motifs, owing to the relationship of oriental Slavic melody. Solely by reason of this fact was it possible for our music to develop creatively in Eastern Europe without sacrificing itself. There appeared a new Jewish popular music, which has found its touching expression in the religious dance and folk melodies of the Chassidim. On the other hand, the preponderous influence of the German music of the eighteenth and nineteenth centuries was to prove fatal to the oriental Hebrew character of our old melodies. For centuries previously, the German folk songs and street songs had invaded the synagogue and Jewish home of the German ghettos and become a serious factor, while now the occidental Nordic music was making for an almost complete removal and estrangement of the Jewish musical sentiment.

With the liberation from the ghetto and emancipation our devotional singing was confronted with an unheard of novelty. The Jew of the ghetto, still untouched by the musical art of Europe, now for the first time heard the immortal works of the great masters.

A new world opened to him—the phenomenon of polyphony and the beauty of occidental harmonics intoxicating him with their inherent spell. Again was he required to enter into noble but unequal rivalry with his environment, and the liberal German Jewry created the Reform Synagogue and with it a "reformation" of devotional music.

With the liberal movement a new epoch approached for Hebrew devotional music. The outward "reforms" consisted in the introduction of the four-voiced choir, and the organ as a leading and accompanying factor in producing the feeling of worship. The inner reform was manifested in the creation of music requisite for the new conditions, such as responses, cantorals, and choir songs with organ accompani-

ment. The introduction of German sermons and prayers added sermonic and congregational songs to the liturgy. During the first period of this innovation we helped ourselves by commissioning Christian composers to produce the music. Soon, however, the "sh'liach-zibbur," who was released from the strain of the ghetto and now able to participate in European culture, was in a position not only to fix the melodies in modern typographical notes, but also to be active in composing. The same also applies to the choir-leaders henceforth needed.

In Salomon Sulzer (1804-1890), the chief cantor at the Vienna congregation, and Louis Lewandowski (1823-1894), choir-director of the Berlin congregation, arose two representatives of German synagogal music, whose works were to show the course of the new epoch. As far as cantoral music was concerned, it sufficed to give the accepted "traditional" melodies a harmonic interpretation, a proper "relief." But in choir-music, which comprised important parts of the liturgy and in which there seemed to be no check of tradition, and artistic fancy had full sway, the lack of creative power manifested itself. Likewise the example of the great German composers was then too strong for the Jewish musician's soul to freely unfold and express itself. The most capable composer of the period who could have elevated reform-music to a high artistic level and given it a Jewish note, Felix Mendelssohn-Bartholdy, was deplorably lost to Judaism. A sad and ever-recurring phenomenon of the emancipation! Sulzer's and Lewandowski's choir-compositions are largely feeble imitations of the classic and romantic types of that time. Only too often the German folk-melody or the Protestant choir-song serves as model. The musical content is meagre and only seldom does the music express what is conveyed in the exalted and powerful words of the text. Melodies and harmony are mostly procured at second or third hand and even for their day are conventional and superannuated. Finally, the rhythm and metre, entirely in the bonds of German music, but seldom permit the characteristic rhythm of the Hebrew language to assert itself. And still, historically considered, it must be said that Sulzer and Lewandowski have accomplished something of significance

for their day. By producing and gathering a voluminous cantoral literature they have rendered valuable guidance especially to the fraternity of German teachers and cantors. The German cantor has shown his gratitude and faithful adherence to these two men by enlarging, broadening, and enriching the musical literature of the Reform synagogue in their style to this day. But even this period was not destined to find the synthesis of the old and the new.

Other breezes, to be sure, were wafted from the East, especially from Russia, where there were no reforms and where a strong residue of ancient Hebrew devotional music still found root among the masses and was fructified by Chassidic movement. There the creative instinct for Jewish music was still alive and unbroken in spite of the strange environment. To all appearances the present generation of Russian-Jewish composers is pursuing its own path in the realm of Hebrew devotional music.

The question moreover arises if we are warranted in considering the gains of the last century a heritage faithfully and cautiously to be guarded and kept, or if there are not historical, ethical, esthetic, and probably political reasons for a new art, an "ars nova," to arise in our synagogue. The development of Reform synagogue music has without doubt today reached a dead center. Immobility may here not only mean retrogression but transgression. To press on is now our sacred command. Newer and more beautiful and more Jewish material must be produced. Much more than ever before will there be laid upon the Reform synagogue the honorable and lofty duty of promoting the development of a new sacred style on its own soil. The time is ripe for taking over the newly acquired knowledge into our religious music, thus synthesising the old and new, and invading new devotional territory. Increasingly there is awakening in responsible circles of our day the consciousness that the Jewish professional composer of marked calibre is particularly called to activity in this genuinely Jewish realm of glorifying and praising the Most High, and that to him is granted the opportunity of creating out of true Jewish sentiment, under religious inspiration, grand and undying and incomparable strains of worship.

Simeon Solomon: A Study in Beauty

By HAYNES A. GILBERT

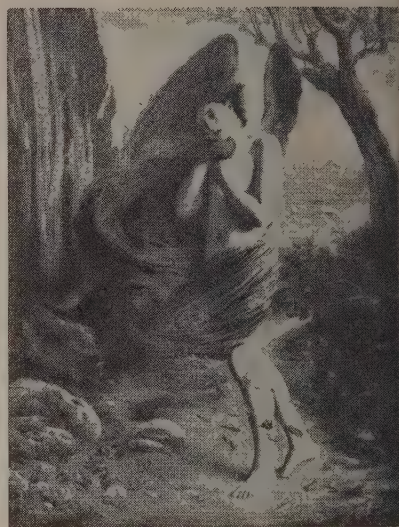
TO the genius is given the duty of creating beauty. For beauty in art—as Swinburne once wrote in one of his less-famous essays—is the only possible truth.

Some geniuses achieve their duty with painful labor, with toil and sweat and hardship; their art is born with poignant birth-pains. Others, however, produce beauty with an ease, a freshness, a spontaneity of a bird chirping a melody. Franz Schubert composed melodies at any hour of the day or night and within the space of a few minutes—and melodies which, for sheer beauty and freshness are unsurpassed, melodies which pierce the heart more poignantly than any pain. Oscar Wilde spoke in sentences that were as musical as music itself; Swinburne's poetry flowed from his heart freely and abundantly.

In painting, Simeon Solomon has, perhaps, been the greatest apostle of beauty. He could create more beauty with one line, with one dash of paint, than others could in elaborate canvases. In his earlier days, he painted

continually without labor, without revision, without effort—but everything that left his brush or pen quivered with life. The sad expressions of his faces, the colors of his canvases, his pigments—all these are of a loveliness that increases the more one looks at them. A loveliness that is unique in art. For no painter had such genuine love for beauty, was so sensitive to beautiful things and could reproduce them so skilfully and so adroitly upon canvases as did Simeon Solomon.

All of Simeon Solomon's paintings are based on beautiful ideas. His technique, at times, is crude—just as Franz Schubert's form is crude—but it is the crudeness of a genius whose pen or brush is too slow to express his ideas. One has but to look at such imperishable beauty as that which can be found in Solomon's famous Jewish paintings—*The Three Holy Children in the Fiery Furnace*, the *Patriarch of the Eastern Church Pronouncing Benediction of Peace*, and the *Carrying of the Law in the Synagogue of Geneva*—to realize that here was a brush that was guided by a veritably inspired hand. The faces, in these drawings, are pale, sad, languid faces of Jews, with eyes that perpetually grope towards something, eyes that seem to look within and seem to reflect a Jewish soul, and which, at the same time, seem to look without and to speak of what they see. There is a brooding sadness in those eyes—but it is the sadness that is implicit in everything that is beautiful. Arthur Symonds, it was, who first perceived the infinite beauty of this sorrow and the infinite sorrow of this beauty and to speak of them in unforgettable and imperishable prose. "They have sorrow," wrote Symonds about these Jewish characters, "of those who have no cause for sorrow except that they are as they are in a world not made after their pattern. The lips are sucked back and the chin thrust forward in a languor which becomes a mannerism, like the long thin throats, and heavy half-closed eyes and cheeks haggard with fever or exhaustion. The same face, varied a little in mood, scarcely in features, serves for Christ and the two Marys, for Sleep and for Lust.



Love in Winter.

The lips are scarcely roughened to indicate a man, the throats scarcely lengthened, to indicate a woman. These faces are without sex; they have brooded among ghosts of passion till they have become the ghosts of themselves; the energy of virtue or of sin has gone out of them, and they hang in space, dry, rattling, the husks of desire."

"... The sorrow of those who have no cause for sorrow except that they are as they are in a world not made after their pattern." It is as though Arthur Symonds were speaking not of Simeon Solomon's creations but of Simeon Solomon himself. For the same pathos that ennobles and beautifies his work, that same pathos is to be found in the life of Simeon Solomon; that pathos ruined his career. The same sensitivity to beauty which helped to make of his paintings and drawings a success, made of his life a complete failure. This man, so carefully attuned to beauty as he was, found himself in an alien world where ugliness was predominant. He found suffering, hardships, ugliness prevalent everywhere about him and his heart and soul rebelled violently. He felt himself poisoned by his environment—poisoned by frustration and despair. Amy Levy—under the same circumstances—committed suicide. Simeon Solomon committed spiritual suicide.



Sacramentum Amoris.

He found an escape from life in the gutter. Liquor, depravity, sordid living—these things snatched him mercifully from reality and he absorbed himself with these things eagerly. His body and his mind rotted rapidly. Tragic though this circumstance is, it brought with it a still more terrible calamity. For, from that time on, his mighty and gifted brush lay idle.

Simeon Solomon was born in Bristol, in 1834, to a family of more or less famous individuals. His father, Michael—a manufacturer of leghorn hats—was the first Jew ever to be admitted to the Freedom of London. His elder brother, Abraham, and his sister, Rebecca, were both painters. Abraham was very much in vogue in London at that time because of his popular subjects which he drew with real skill. Such paintings as *Waiting for the Verdict* and *First and Third Class*—both of which had fiction-like plots implicit in them—were known by everyone. Abraham, incidentally, lived long enough to see himself fully recognized and appreciated. On his death-bed he heard the glad tidings that he had been elected to the Academy. He died the same day.

It was from Rebecca and from Abraham that Simeon learned the rudiments of art. He practised by himself all day long, painting and drawing everything and everyone about him. That—with the exception of a short study at the Leigh's Art School—was his sole instruction. But in spite of his lack of training, he was rapidly becoming a brilliant artist. The scrawl of childhood steadied into beautiful lines and contours. An artist had matured.

Success came to Simeon Solomon at a bewilderingly young age. At sixteen he was already exhibited at the Academy—a rare honor even for one in the prime of life. At seventeen he was calling forth widespread praise. At nineteen he was an established painter with an established reputation. It was at that time that his *Moses*—one of his very famous paintings—was exhibited with tremendous success at the Academy. It even attracted such a personality as Thackeray, who wrote in his *Roundabout Papers*: "One of the pictures I admired most at the Royal Academy is by a gentleman on whom I never, to my knowledge, set eyes. The picture is *Moses*, by S. Solomon. I thought it finely drawn and composed. It nobly represented to my

mind the dark children of the Egyptian bondage."

From that time on Simeon Solomon worked prolifically—and produced masterpiece after masterpiece. India-ink, pencil drawings, paintings came from his studio in a bewildering number . . . and, strange to say, one was more beautiful than the other. Sensuous extravagances as *Love in Winter* and *Sacramentum Amoris*—with their rich but not gaudy coloring and their beauty of outline; such sombre and grandiose products as his Biblical drawings and paintings; his marvelous etchings . . . all of them were widely heralded. "He is," said Burne-Jones enthusiastically, as he looked through the works of his fellow-artist, "he is the greatest artist of us all!"

And then the tragedy. It was not sudden, as most of his friends suspected. It had its roots as far back as his childhood. All his life Simeon Solomon—that creator of such beautiful things—was obsessed with an awful morbidity. He was wounded by life; he felt that he had no place in this world or in this century. He would have wanted to live with the Greeks—who had such a value for beautiful things and who knew how to live a life of reason. But in the nineteenth century with its rise of industrialism, with its ugliness and poverty and oppression, with its wars and murders and barbarity . . . The time dug its ugly and malicious fingers into his soul and squeezed it until it cracked. Simeon Solomon knew that, if he was to continue living, he would have to seek for an escape . . . an escape from life, an escape from reality. He found his escape in liquor.

One thing brought another. With continual inebriation, he was brought in contact with the dregs of society—and like the poet, Ernest Dowson, he flourished there. In their midst he forgot life . . . and, forgetting life, he was happy . . .

His sincerest friends—artists, authors, critics, musicians—tried their utmost to save him. At first they placed him in an asylum and then, realizing that it was of no avail, they released him again. They argued . . . prepared a beautifully equipped studio for him . . . overwhelmed him with attention and money and all the comforts that he might want . . . prepared his palette and his canvas . . . Everything was ready for the master to begin his work anew. But, his friends

were doomed to bitter disappointment. No sooner was Solomon released from the asylum than he returned to the gutter—the only place where he could be happy. It was then that his friends realized that the artist was dead and that nothing in the world could revive him. That, perhaps, after all it was better for him to be happy in a sewer than miserable in an Elysium. They left him to his fate.

It was at this time that Holloyer issued a series of Solomon's India-ink and pencil drawings and photographs—as though to remind the world that this man had created ineffable beauty at one time and that he had a right to escape from the world after enriching it so. Admirers gasped over the exquisite tenderness of *Dante Meeting Beatrice at a Child's Party*, over the passion and the fragile loveliness of *Love Dying at the Breath of Lust*; thousands pored endlessly over the magic of those faces and features and lines which Walter Pater rhapsodized in such unforgettable and immortal prose in *Greek Studies*. And they realized that if time had played havoc with Simeon Solomon it could not, at least, touch or defile his immortal creations.

By the time Simeon Solomon died—in London in 1905—he was practically forgotten. His death consequently came as a surprise to many art-lovers who thought that the master had already long been dead. The conditions of his death added to the surprise. He died in a workhouse, poverty-stricken, alone, in filth. The great painter had died in the surroundings most precious to him!

Despite the fact that Simeon Solomon had been overwhelmingly popular in his youth, he is not the famous figure today that he should be. True, he has been lauded to the skies by the greatest critics in the world, but his exquisite paintings and drawings remain practically unknown—except to a fortunate few passionate art-lovers. But the obscurity is merely temporary—as all such undeserved obscurity is. Immortalized in the prose of Swinburne, Walter Pater, Arthur Symonds; immortalized in his imperishable paintings, Simeon Solomon is destined to receive that recognition that he deserves—as soon as the cloud which has settled over his name has been dispersed. Let us forget and forgive his life for the sake of those great things which his life has made possible.

A CROSS-SECTION



Here is Julius Miller (right), former Borough president, swearing in his successor, Samuel Levy (left), while Mayor Walker looks on.

SAMUEL LEVY, president of the Yeshiva College and a member of the Board of Education of New York City, has been elected president of the borough of Manhattan. He succeeds Julius Miller. Mr. Miller is also vice-president of the Lebanon Hospital and was head of the building committee of Beth Israel Hospital. He is an active Zionist, and was chairman of the Mayor's committee that welcomed Menachem Ussishkin when that Zionist leader arrived in New York recently.

AS a memorial to the late Israel Zangwill, one of the greatest Jewish literary geniuses of modern times, a "Roads of Remembrance" Committee has been formed in London. This Committee is collecting contributions with which to plant a suitable stretch of English highway with trees, each tree to have its own tree-guard with a metal tablet bearing a special inscription from the donor or donors. It is also planned to erect at one or both ends of this avenue a symbolic figure or sculptured group, or portrait bust of the author. The Committee further hopes that should the feature prove popular, similar avenues may be dedicated in America and Palestine.

CHARGES of discrimination against Jewish employees, which were recently aimed at the American Tobacco Company, manufacturers of Lucky Strike Cigarettes, have been termed unjust and not true by the

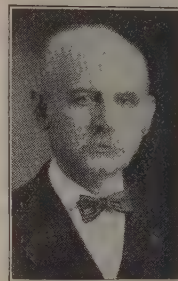
American Jewish Congress. It had been rumored that the Company had discharged all its Jewish employees, but investigation on the part of the Jewish Congress showed the rumor to be absolutely false, and that, on the contrary, the Company has always been fair and just in providing employment opportunities for Jews. Jewish employees are to be found in all positions in the American Tobacco Company, according to Rabbi J. X. Cohen, who was requested by Rabbi Stephen S. Wise and Bernard S. Deutch, president of the Congress, to make a thorough investigation. Many Jews hold major executive posts, according to their findings.

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THE Jewish Daily Forward of New York has discontinued its English section. The *Day*, another Yiddish daily in New York, still has an English page every Sunday, but the institution has been given up by the other Yiddish papers.

"The *Forward* has come to the conclusion that we always held," comments the *Jewish Morning Journal*, "that the English section brings no strength to a Jewish paper. The buyer of the Jewish paper wants it in Jewish, the bit of English given in addition interests no one."

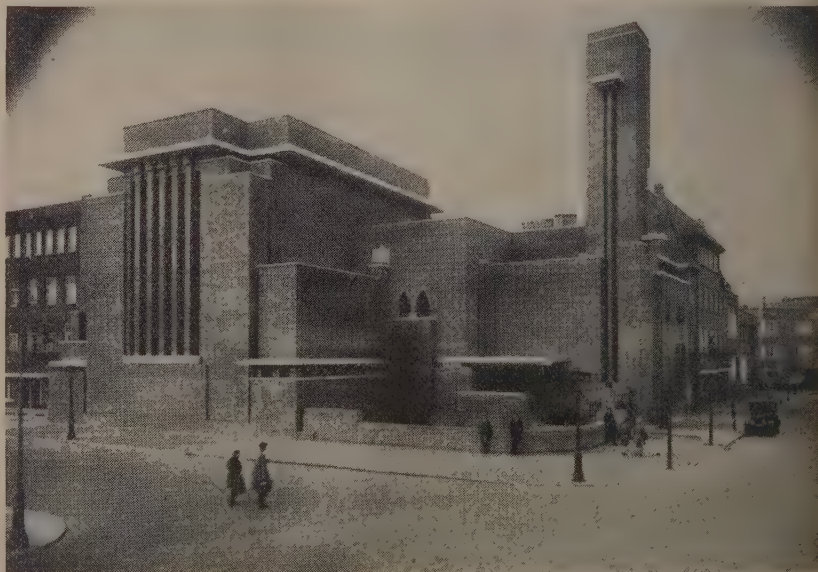
LOANS "to needy and worthy students, or persons desiring to become students, of any college, university, or normal school in Oregon, or to any rabbinical college in the United States," will be made through the Ben Selling Perpetual Scholarship Loan Fund of \$100,000, provided in the will of the late Portland Jewish merchant and philanthropist, who died in January.



Ben Selling

Mr. Selling was 78 years old. He took a prominent part in all civic and communal as well as Jewish activities in the northwest. In 1908 he was elected to the state senate and two years later was chosen its president. In 1915 he was elected to the state assembly and chosen speaker. In recent years he retired, in order to devote all of his time to philanthropy and communal affairs. Two years ago he was chosen "Portland's leading citizen."

He was a president of the B'nai B'rith lodge; president of the Portland Jewish Welfare Federation; president of the First Hebrew Benevolent



Above is shown one of the most noteworthy of the new structures in Amsterdam, Holland—the synagogue of the large Jewish congregation in that city. It is built in strictly modern style and is handsomely equipped throughout.

OF JEWISH LIFE

Association; vice-president of the Jewish Relief Society, and a member of the American Jewish Committee. He gave liberally to the fund recently raised for a new library building for the Hebrew Union College in Cincinnati, and he established the Waverly Baby Home in Portland. Through his aid hundreds of students in Oregon received college education. During the depression in 1914 he established a kitchen in Portland which served nearly a half million meals at five cents each.

LUDWIG VOGELSTEIN, of New York City, was re-elected chairman of the executive board of the Union of American Hebrew Congregations for another two-year term at the convention of that body in Philadelphia. He has held this position since 1925.

Mr. Vogelstein, coincidentally with his re-election reached his sixtieth birthday anniversary and

his fellow members of the executive board, in recognition of that happy event and as testimony of their love and esteem, presented him with a golden cup suitably inscribed.

Between 1,200 and 1,300 persons attended the sessions of the Union, National Federation of Temple Sisterhoods, and National Federation of Temple Brotherhoods, which were held concurrently.

Re-elected with Mr. Vogelstein as Union officers were the following: Jacob W. Mack, Cincinnati; Marcus Rauh, Pittsburgh; Maurice D. Rosenberg, Washington, D. C.; and Julius Rosenwald, Chicago, vice-presidents; N. Henry Beckman, Cincinnati, treasurer; Rabbi George Zepin, Cincinnati, secretary; and Rabbi Jacob D. Schwartz, Cincinnati, assistant secretary.

Charles P. Kramer, New York attorney, succeeded Roger W. Straus as president of the Brotherhoods; while Mrs. Maurice Steinfeld, St. Louis, was re-elected president of the Sisterhoods.

THE B'nai B'rith Hillel Foundation at the University of Illinois, together with Avukah and the Junior Hadassah, has established a scholar-



ship of \$250 at the Hebrew University in Palestine.

A CROWD of a hundred anti-Semitic students gathered before the B'nai B'rith building in Czernowitz, Austria, recently, and staged a demonstration accompanied by anti-Jewish speeches calculated to incite the populace against the Order. Later the same students marched to the Czernowitz National Theater and forced the management to discontinue the performance because Anna Kapustin, the leading lady, is a Jewess.

MORRIS SCHAFFNER, president of Schaffner Brothers, and a well-known philanthropist, died last month in Erie, Pa. He was a member of the advisory board of the Leo N. Levi Hospital, member of the board of the Jewish Welfare Society, and vice-president of the Joint Distribution Committee of Erie. For more than twenty years he served as president of his congregation in Erie. He was also president of the board of directors and member of the board of governors of the B'nai B'rith Home for Friendless Children at Erie.



An intriguing legend is connected with this ancient synagogue, which stands near Marienbad, Czechoslovakia. It was built in the 14th century and, according to legend, its builders were Christians who were grateful for the help and loyalty of their Jewish neighbors. The synagogue has remained standing since the 14th century, and was remodeled in the 16th and 18th centuries. The picture to the left shows an interior scene and the elaborate altar.

IRELAND, after banning, within the last few months, Joseph Hergesheimer's book, "Party Dress," and the late Isadora Duncan's "My Life," has now added to the index prohibitorum Michael Gold's "Jews Without Money."

DR. PHOEBUS A. LEVENE, of the Rockefeller Institute, has been awarded the Willard Gibbs Medal for 1931, given by the Chicago section of the American Chemical Society to



Dr. Levene

"the outstanding American worker in the application of organic chemistry to biological problems." Dr. Levene, the twentieth recipient of this honor, succeeded last year in concentrating vitamin B-2, a form of vitamin B, which is necessary to the diet of growing children.

Dr. Levene is 62 years old. He was born in Russia and received his education at various European universities and at Columbia. He entered the Rockefeller Institute in 1905 and two years later became a member of it.

Jewish News From Many Lands

By MORRIS GOLDBERG

Mr. Goldberg has selected, compiled, translated, and abridged the news contained in this department from the Jewish and non-Jewish press of all the countries in the world which contain Jewish communities of any size. It is an important cross section of world Jewish activities which are not usually reported by the American Jewish press.

—Editor.

DR. ENRIQUE FEINMANN, eminent

Argentinian physician, has been commissioned by the Governor of Buenos Aires to resume his scientific observations in the administration of hospitals in Europe. This is the second time that the Argentine Government has entrusted Dr. Feinmann with such an important mission. On his return, he will submit final plans for the establishment of a "Hospital Policlinico del Trabajo," where cases due to accidents in the course of work will be treated. Dr. Feinmann is the author of a recent work, "The Policy of Industry," in which he describes the results of his former researches in the large medical centers of Austria, Italy, and Spain.

THE Jews of the Argentine have an excellent organization which is devoted to educating the masses on the methods of combating tuberculosis. At the latest meeting of the "Liga Israelita Argentina Contra la Tuberculosis," the well-known Jewish communal leader, Senor Elias Marshall, was elected president. He delivered an address on the history of the organization in the Argentine and praised the indefatigable devotion to the society of the retiring president, Dr. Jaime Favelukes.

ARTURO POSNANSKY, famous German archeologist and explorer, has made the discovery that Tiabuanacu in Bolivia is the oldest city in the world. He announced that it had a prosperous civilization for a period of 2,000 years and that the

city was destroyed by an earthquake 10,000 years before the advent of Christianity. Little is known of the origin of the people of that strange city. Today there remain only mysterious ruins near Lake Titicaca with its famous Temple of the Sun and its remarkable Hebrew calendar.

THE governor of the province of Santa Fe, Argentina, Dr. Saavedra, has appointed Senora Fanny E. Bannet de Wachs to the Council of Hygiene for the city of Rosario. Mrs. Bannet de Wachs is the first Jewess to occupy such an important position in Rosario, and is highly respected for her activities in the promotion of public health.

THE President of the Federation of Jewish Cultural Organizations of the Argentine, Pablo Link, has sailed for Europe to continue research work on problems affecting engineering. Senor Link is professor of engineering at the Escuela Industrial de la Nacion in Buenos Aires.

THE Spanish-Jewish weekly, *Mundo Israelita*, of Buenos Aires, is publishing in serial form the work, "Jesus a Myth," by the late Danish-Jewish scholar, Georg Brandes. This translation includes the most recent scholarly evidence that the reputed founder of Christianity did not exist!

A COMPETITIVE examination for the position of doctor of public health for the Port of Rosario, Argentina, was held before a special medical jury. Out of the thirteen highly qualified candidates, Dr. Jose Silberstein was appointed for the post. Dr. Silberstein was hitherto assistant professor at the Medical Faculty of Litoral.

IN Caracas, the capital of Venezuela, a Jewish congregation was established under the presidency of Marcus Weinfeld. Hitherto Jewish traditional worship was conducted by the Sephardim in a private house. A similar congregation was founded in Valencia by Eduard Sonnenschein and a Sefer Torah was consecrated and read in this town for the first

time since the days of the Inquisition.

ACCORDING to the Copenhagen newspaper, *Dagens Nyheder*, Ludwig Lewisoohn's "The Island Within" has been recently translated into Swedish. The same paper published a series of articles on the new diet method of the Jewish German physician, Dr. Max Gerson, which is now widely employed to counteract the ill-effects of tuberculosis.

BEN-ROSH (Captain A. C. de Barros Basto) head of the Jewish community of Porto, Portugal, and editor of the Portuguese-Jewish monthly *Ha-Lapid*, published an acknowledgment of financial donations received from the United States. Among the American donors are Dr. D. de Sola Pool, whose contributions were on behalf of the Union of Sephardic Congregations, and Dr. Isaac Landman, editor of the *American Hebrew*. The money will be used to build a Yeshivah and a synagogue in Porto.

Francisco da Silva Gouveia Pereira, famous Portuguese sculptor, and his wife, Madame Claire Jeancourt Gouveia, have forwarded a handsome monetary gift to Captain Barros Basto in aid of the Jewish poor of Porto. Madame Gouveia, who is a well-known French writer, stated that she and her husband are of Jewish origin and are desirous of assisting in the revival of Judaism in Portugal.

RABBI BARUCH BEN JACOB, of Saloniki, Greece, has arrived in Porto, Portugal, where he was called to become spiritual leader to the Maranos.

DR. A. S. YAHUDA, of London, formerly professor of rabbinic literature at the University of Madrid, delivered a lecture to the students of theology at the Vrije Universiteit in Amsterdam, Holland. Dr. Yahuda spoke on "The Influence of the Egyptian Language on the Style of the Books of Moses." He also spoke at other educational centers on "The Jews of Modern Spain," on which

subject Dr. Yahuda is probably the greatest living authority.

GERARD VAN VLIET, celebrated Jewish painter of Amsterdam, recently held an exhibition of his paintings in the Stedelijk-Museum in honor of his fiftieth birthday.

RABBI S. PH. DE VRIES, of Haarlem, Holland, is the author of an encyclopedic work on the ornamental trinkets, emblems and symbols employed in Jewish religious rites.

MR. LOUIS KAHN, famous French research engineer, read a paper before the French Academy of Sciences on "The Methods of Navigation employed by Costes and Bellonte." He gave an account of some problems of aerial navigation and showed how his method was carried out to the letter by the two French aviators in their successful flight from Paris to New York. It is not generally known that the scientific plans of his trans-Atlantic flight were laid by Jewish-French engineer.

THE Jewish community of Lorraine has suffered a severe loss by the death of Mayer Lambert, professor of Hebrew and Arabic at the Rabbinic College and at the School for Higher Studies. The deceased was a profound scholar of Semitics and the author of several works on biblical exegesis. He left in manuscript what is regarded as the most authoritative Hebrew grammar in the French language.

AT a recent session of the Society of Arts, Sciences, and Letters of Bayonne, it was announced that a series of important Jewish historical articles will appear in the Society's publication. The author is Mr. Albert Levi and the title of the articles is "Les vestiges de l'espagnol et du portugais chez les israelites de Bayonne" (Spanish and Portuguese Remains among the Jews of Bayonne).

THE Academy of Sciences of Paris has awarded a prize of 10,000 francs to Mr. Henri Abraham for his contributions to the science of physics. Mr. Abraham has perfected many devices now employed in wireless telegraphy and is the inventor of the famous "French lamp," widely used in signalling.

THE Academy of Medicine of Paris has awarded the Perron prize to

Dr. Leopold Levi, French authority on endocrinology for his book, "General View of Endocrinology." This work contains an exposition of the author's researches for the past 25 years on the function of the glands and their secretion and has already been awarded the Barbier prize from the Academy of Sciences.

MR. ALBERT COHEN, whose novel, "Solal" received honorable mention from the Parisian press, recently won the first prize for his latest work "Ezechiel," at a competition of authors organized by the syndicate of authors' societies and by the newspaper, *Comœdia*. This award is the more meritorious since the judges were not informed of the names of the competitors and arrived at their decision entirely by the quality of the works of the candidates.

THE newly elected mayor of Saloniki, Greece, Harissios Vamvacas, has officially thanked the Jews of that city for their co-operation in returning him to office. The Greek press has likewise published praiseworthy accounts of the wisdom of the Jews in their choice of the present Mayor. A leading newspaper, the *Makedonica Nea*, under the title of "The Maccabees, Friends of our City," says: "Our Jewish fellow citizens have shown that they know how to vote, how to interest themselves in city affairs and how to promote its welfare. The enthusiasm with which they have given their support to Harissios Vamvacas is an outstanding proof of what we have said." The French publication, *L'Indépendant*, which represents Jewish affairs in Greece, writes highly of the friendship of Mr. Vamvacas for the Jewish race and states that "This election has not only been a victory for Mr. Venizelos, but also an aid in strengthening the fraternal relations between the Jews of Greece and the members of the Liberal Party of which M. Venizelos is the chief."

DRS. S. ADLER and O. Theodor, of the Hebrew University of Jerusalem have been conducting experiments on the causes of the Mediterranean Kala-azar and its frequent occurrence in infants less than twelve months of age. The two Jewish scientists will soon publish a series of papers dealing with their discoveries and a new account of the life history of the sand fly.

RICHARD WILLSTATTER, famous German chemist and Nobel prize winner, has given an explanation to account for the blue color of sea water. Dr. Willstatter claims that this "blueness" is due to complex copper compounds dissolved in the sea.

THE number of Jewish deputies has decreased in Germany. In the former Reichstag four Jews occupied government positions, but since Georg Bernhard was not re-elected and Ludwig Haas died recently the new Parliament is represented only by two Jews: They are Hugo Heilmann, president of the Commission of Foreign Affairs, and Dr. Julius Moses, who is physician to the Reichstag. Both Jewish members belong to the Social Democratic Party and are highly respected even by representatives of the Right wing. Among the Freethinkers in the Reichstag are the following members of Jewish origin: Marum, Landsberg, Rosenfeld, Sender, Wurm, Loewenstein, Hilferding and Hertz. The German party, strongly in favor of the present Government, has two deputies of Jewish origin: Oscar Meyer, who is under-Secretary of State, and Dr. Gustav Stolper.

JOSEF BLUM, leading communal worker in Czernowitz and member of B'nai B'rith, died recently at the age of eighty. Before the World War he was President of the Jewish community of Bukowina and Deputy in the Landtag. He was active in philanthropic work and is the founder of the "Home for the Aged" in Czernowitz. His daughter, Klara Blum, is a well-known Roumanian poetess and author.

THE family of the late Eugenio Rignano, famous Italian philosopher, and the directors of the internationally known philosophical journal, *Scientia*, have set aside the sum of 10,000 Italian lire to be known as the Eugenio Rignano Prize. This sum will be awarded by international competition to the best study on "The Evolution of the Notion of Time." The competition is open to all irrespective of previous scholastic attainments. Eugenio Rignano, who died in 1930, was descended from an Italian-Jewish family. He was the author of numerous philosophic and scientific works and was editor of *Scientia* for fifteen years (1915-1930).

WE SEE IN THE PAPERS....



FACILE judgment rarely corresponds to profound judgment. The idea has for some time been circulated, and never more often than at present, that America, far from being "the land of the free and the home of the brave," is a land of discrimination, rapacity, and oppression. This opinion is most frequently aired by disgruntled individuals who focus a sour eye on a specific case of injustice and at once condemn the entire country, lock, stock, and barrel. This is not a Jewish attitude. The Jews, you see, are optimists. They believe that the Messiah (a term used to express the era of justice and righteousness on earth) has not yet appeared, but is on the way as the result of progressive but very, very slow social reform.

These reflections were brought to our mind while reading an editorial in the London *Daily Express*, commenting on the appointment of Sir Isaac Isaacs as the first home-appointed Governor-General of Australia.

"The outside world," said the editorial, "will never understand the British attitude towards the Jew. While Hitler is inflaming young Germany with his anti-Semitic outbursts; while America is banishing the Jew from exclusive clubs and even certain hotels; while Austria, Roumania, and Russia are joining in the world movement against the Jew—Australia chooses Sir Isaac Isaacs as its first home-appointed Governor-General. Such a choice is a tribute to the man and to the Empire as a whole, and proves once more that the splendid qualities of the Jewish people find the fullest outlet in their adopted British citizenship."

We would be the last to even hint that Great Britain does not deserve this encomium. Ever since England was opened to the immigration of Jews—and for a long time Jews were specifically barred—it has been a veritable promised land for immigrants.

But this should not detract from the fact that the U. S. A. has always been that, from the very beginning of its history, which we shall perhaps arbitrarily set down as 1492, when a Jew—Louis Torres—leaped ashore from Columbus's ship, and



was thus the first European to set foot in America. Anti-Semitism there has been in this land, and there still is, to some extent, for what land can boast of its complete absence? But civil disabilities never existed, and, as a matter of fact, the present day is witness to one of the greatest efflorescences of Jewish talent and genius in Jewish history—and it is taking place right here in the United States, where Jews are to be found, not as rare exceptions, but in astonishing numbers, as leaders in practically every field of human endeavor.

"THE moral decline of our day has invaded Jewish as well as non-Jewish ranks," states an editorial entitled "Is There Jewish Solidarity?" in a recent issue of the *Detroit Jewish Chronicle*. "With the result that if ever there was a semblance of Jewish solidarity, in the sense that Jews once were united in defense of Jewish historical truth and ethical teachings, it is now a mere legend."

Right here it is necessary to break in with the observation that "the moral decline of our day" is only a premise (and a much-abused one) which is not necessarily true, and if it is untrue the entire argument collapses. The tremendous awakening of a social conscience these days, as opposed to the long naps it was wont to take in the cruder days of the past, is a powerful argument against the premise. There are others. But to continue:

"Only when we are attacked, in times of pogroms and persecutions, in periods of distress, have Jews been able to present a united front taking on the semblance of solidarity. Otherwise, Jewish solidarity is mere myth. And if the qualities for which Jewish home life has become a proverb among the nations—fidelity, stability, reverence—are declining, it is due to the failure of parents to give the young that training which is essential for an honorable inter-

pretation of the finest traditions of our people. It is wrong to think of solidarity only in terms of defense against physical attacks. To be honest to Jewish ideals, ethics, and traditions, Jewish solidarity should be interpreted in terms of honest and consistent propaganda of Jewish ethical and moral teachings. If these have declined, it is due entirely to the decline in the influence of the Jewish home."

This last statement, we feel, is true. It argues a vital need for adult Jewish education, as well as education for the Jewish child. But alas! when one considers the vast field of learning which one must cover before he really has the right to call himself a good Jew, and the sterility of which he must be made before he can intelligently absorb "Jewish ethical and moral teachings," one comes to the conclusion that Judaism is a way of life for the minority. It has been ever thus. The masses of Jews throughout Jewish history were never prophets of truth—they were ordinary human beings with virtues and vices. But the Jewish spirit flamed in a few choice leaders and animated the entire group, no matter how many individual defections there were. So it is today. When Esther hesitated to save the Jews from the machinations of Haman, Mordecai sent her word that if she would not save them, someone or something else would. So it is today also. The only question which arises is whether they need to be saved today. We, for one, are not worrying.

"ANTI-SEMITISM," remarks the *Toledo Israelite*, quoting Stalin, "is a danger to the working people as a false path leading them into the jungle and away from the right road. Communists, therefore, as consistent internationalists, cannot but be irreconcilable and avowed enemies of anti-Semitism. In the Soviet Union, anti-Semitism is rightly prosecuted as a phenomenon profoundly hostile to the Soviet regime."

"Punishing anti-Semites with death," continues the *Toledo Israelite*, "is indeed a far cry from the rumor that taught that the Soviet was an encourager and even a practitioner of anti-Semitism."

EDWARD E. GRUSD.

Thomas Davidson: "A Matchless Teacher of Men"

By HAROLD BERMAN

NOT more than a quarter of a century has passed since the days spoken of in this article, and yet what a world of change in the physical as in the mental perspectives of man have we experienced since then! The generation of men that profited by the training given them by their teachers and educators and the institutions they represented still is largely with us, participating in the activities of our own complex life. As we look back upon those days it seems to us as if we had experienced a re-creation, as if a new heaven and a new earth (and perhaps a new species of human being, too) had been created since. So great and so fundamental is the change wrought by those few eventful years in the life of every man, and even more so in the life of the immigrant Jew in America, who truly has experienced a physical and spiritual rebirth in his adopted home.

The opening of the twentieth century witnessed a sight both unprecedented as well as profoundly depressing. A million or more of refugee ghetto Jews, escaped from the overcrowded Pale of Russia and the rest of barbarous Eastern Europe, were creating the biggest ghetto of all time on the lower East Side of the City of New York. This latest one, in a sense, was the worst of all ghettos because it didn't grow organically and normally from within as did all other settlements in human history, but grew abnormally and speedily in response to external pressure. The persecuted ones in the dominions of the Czar, of Roumania, and Galicia ran helter-skelter to that country that held out the promise of bread and freedom to them and their children. Arriving here in a harried and nerve-wracked state, in dire poverty and in total ignorance of the language, customs, and practises of America and the Americans, they herded together in the vile tenements in the big city's vilest sections, crowded beyond endurance and decency, strangers in a



A rare photograph of Prof. Thomas Davidson in his library at Glenmore.

strange land and people, and frantically searching for a livelihood.

The habits of centuries were snapped over night, as it were. The innate decencies, the piety, the sacred home life, the kindness, charitableness and modesty, the result of millenia of training in clean living, in faith in God, and love for one's neighbor, were fast melting away under the dissolving forces of a strange need, and hard life in a new and strange country whose ways and manners, customs and habits were entirely at variance with those under which they, and their ancestors before them for countless generations, had been brought up.

Out of a twelfth century environment they had suddenly been thrust into the strange environment of the nineteenth century; out of a simple agricultural and petty trading environment and a patriarchal domestic circle they had suddenly been cast into the industrial age, with its smoking chimneys, its nauseous factories and shops, the fetid tenements and the noisy, gang-infested streets in which crime lurked at every corner and alley, and vice flaunted itself openly and shamelessly. These last—the overcrowded and dungeon-like tenements and the all-pervasive, reeking vice and venality—were in-

deed the worst of all the evils that the newly-arrived immigrant from the simple and the more wholesome purlieus of the great East European ghettos had to cope with.

The physical battle that these simple-minded men and women were called upon to fight in a strange environment and against almost insuperable forces was sufficiently heart-breaking, but the spiritual and moral battle that they were obliged to wage for the preservation of their faith, for the purity of their growing daughters and the manly integrity of their growing sons, exceeded it by far in intensity as well as in depth of tragedy. And it was in response to these crying, inhuman, and grueling conditions of poverty and distress, of crime, struggle, vice, temptation, and all-around misery under whose weight the inhabitants of the East Side staggered and groaned, that the small band of men of vision among the earlier settlers got together to establish the first institution that was to cater to, care for, and foster the moral and intellectual well-being of the newly-arrived immigrant and his growing sons and daughters—the Hebrew Institute, shortly renamed the Educational Alliance, whose home and center of activities was established at East

Broadway and Jefferson Street, right in the very heart of the teeming and pulsating, fighting and hoping, New York ghetto!

For a number of years after the stream of Russo-Jewish immigration started flowing to these shores it had been honestly thought by their well-meaning German-Jewish brethren that bread and coal, shoes and rent comprised the sum total of the immigrant's need in his new home, and given these, all his physical, moral, religious and intellectual problems would be solved for good. The "United Hebrew Charities," or "Die Achte Street," as it was usually named by the immigrants themselves, both because of its being located on East 8th Street at the time and also because of their inability to pronounce the difficult and strange name, had been handing out weekly and occasional doles of money and supplies to the greater portion of the denizens of the new ghetto at one time or another during the ten years or so of the flow of that stream to these shores and continued to do so—in its own bureaucratic fashion, let it be said here—for a number of years thereafter. These doles kept body and soul together and tided the newly-arrived over the difficult struggles of their first days in the strange land, or during an emergency period of idleness or sickness but they were far from solving the greater and far more weighty and permanent problem of Americanization and the preservation of the spiritual and moral integrity of the immigrant in the process of his re-birth and his re-orientation in the midst of his new surroundings. These needs had to be supplied by an institution whose scope embraced the cultural and the civic realms; and whose outlook was comprehensive enough to include every aspect of the problem of the American in the making. And thus sometime in the year 1891, or ten years after the first waves of the great Russo-Jewish immigration, the Hebrew Institute was born, in the form and model of similar institutions elsewhere, such as Toynbee Hall in the London slums, and Hull House in Chicago. The following quotation is taken from an official publication of the Educational Alliance and is therefore authoritative:

"The Educational Alliance," we read in the general statement for 1899-1900, "was founded by a number of public-spirited citizens of New York who appreciated the con-

ditions existing on the lower East Side. The density of population, with its crowding of life on all sides, presented a need of more provision for intellectual, social and physical activity than is provided by the taxpayers of the city. The Alliance is a private organization controlled by a governing board of trustees and is

idealists, the most of them, lovers of their fellow-men, battlers for freedom in their own way and desirous of imbuing their pupils with their own loves and cherished dreams.

A man of that stamp was the unforgettable Thomas Davidson, a one-time professor in Scotch and American universities and toward the en-



Scene at one of a series of Chanukah parties given by the Mothers' Department of the Educational Alliance.

not in any way dependent on state or municipality." This was the first institution of its kind in the New York ghetto, and it remained the sole intellectual, social, and Americanization center for the growing Jewish youth of the big city for quite a number of years thereafter.

Those were days far, far different from those we are living in at present, days in which the liberal spirit that arose about the middle of the century and exerted such a potent influence over the best minds in Central Europe and Britain for quite a number of years was still being cultivated and professed with pride by all the better-educated people of those lands. By "getting an education" one didn't mean to say that he was learning a trade, a genteel, white-collared trade or profession which received its due recognition by the awarding of a diploma and the opportunity to earn twenty times as much as a tailor or a carpenter, but rather to gain knowledge and perspective, to learn to think for one's self and to appreciate those gifts given to man. And the teachers were

of his life, lecturer on Social and Historic Science at the Educational Alliance up to the time of his death in 1900.

Thomas Davidson, who was described in an obituary in the *London Times* as "one of the twelve most learned men of his time" and whom William James dubbed "the Knight errant of the intellectual life the world over" was one of those rare and blessed spirits that appear now and again and at long intervals among us to shed on us the light and warmth of their glowing personality, to imbue us with their love of learning and idealism, with their love for the greatest gifts given to man—the gifts of thought and freedom. One of the last of the libertarians and individualists, he had given up teaching in a St. Louis College to become the missionary of education to the world, more particularly to the working masses. "No one who has ever taught a class of intelligent breadwinners," he said, "will ever return to academic teaching," for "it is just because our present col-

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America, the Cradle of Zionism!

By DR. KARL VORNBERG

IN THE year 1895, a Jewish man of letters, Dr. Theodor Herzl of Vienna, one of the editors of the *Neue Freie Presse*, published a thin pamphlet, *Der Juden Staat* (The Jewish State), in which he tried to show that the only solution of the Jewish question was to establish an autonomous Jewish state in Palestine. His endeavor to interest in his plan the well-known philanthropist, Baron Maurice de Hirsch, met an icy repulse. Other notables showed no more enthusiasm. Finally Herzl turned to the Jewish people as a whole and was successful enough to hold at Basle, in the year 1897, the First Congress of Jewish Representatives, where his ideas of a Jewish state took definite shape in a political program for the "establishment of a publicly and legally assured home in Palestine." With this mandate, Dr. Herzl started his tour of the capitals of Europe in the hope of gaining from the men of influence an introduction to the men of might.

Dr. Herzl is considered the father of political Zionism, his pamphlet its Koran, and the Basle program its credo. Yet five years before, ideas and demands amazingly similar to those of Dr. Herzl were indorsed by men of greater prominence than he ever hoped to approach. It is one of the ironies of history that amid all the discussion and interest in Zionism this fact has been enveloped in the obscurity of forgotten archives.

America, not Paris, was the cradle of political Zionism, and a Christian clergyman, the Reverend William E. Blackstone, was the father of the demand for an autonomous Jewish state in Palestine. The greatest men in American political and religious life, its most important captains of industry, affixed their signatures to a petition to the President of the United States for the calling of an international conference of all the European governments in order to achieve this end.

It was in the year 1891. That winter the Reverend Blackstone was president of a Conference of Jewish and Christian clergymen held at Chi-

cago, a forerunner of many similar "goodwill" meetings, in itself of little importance. Reverend Blackstone had been to Palestine a short time before and had observed conditions there. Whether he evolved his ideas there, or whether the subject came up at the conference, we do not know.

The result of his efforts was the demand, *Palestine For the Jews*, embodied in "a memorial presented to President Harrison on March 5, 1891." William McKinley, member of the House of Representatives, later to be President of the United States; T. B. Reed, Speaker of the House, and Melville W. Fuller, chief justice of the United States Supreme Court, led the group of political leaders, which included governors, senators, mayors of the leading cities, congressmen, and others. J. Pierpont Morgan and John D. Rockefeller headed the financial group of bankers, merchant princes and railroad presidents. Catholic cardinals and Methodist ministers are also to be found there, and almost the entire press of New York, Chicago, Boston, Baltimore and other important cities united in signing this demand.

The petition begins with the query, "What shall we do with the Russian Jews? Russia is determined that they must go. Hence they must emigrate. Shall they come to America? This will be a tremendous expense and will require years. Why not give Palestine back to them? Under their cultivation it was a remarkably fruitful land. Why should not the powers which, under the treaty of Berlin of 1878 gave Bulgaria to the Bulgarians and Serbia to the Serbians, give Palestine to the Jews? These provinces, as well as Roumania, Montenegro, and Greece, were wrested from the Turks and given to their national owners. Does not Palestine rightfully belong to the Jews? If they would have autonomy in government the Jews of the world may be relied on to transport and establish their suffering brethren in the time honored habitation. Whatever vested rights by possession may have accrued to Turkey can be easily compensated, possibly by the

Jews assuming an equal portion of the national debt."

"We believe," the petition continues, "that this is an appropriate time for all nations, especially the Christian nations of Europe, to show kindness to Israel. They have suffered a million evils. Let us restore to them the land of which they were so cruelly despoiled by our Roman ancestors."

In the same simple, convincing manner, the document offers its practical proposition. "We respectfully petition President Benjamin Harrison and the Honorable James G. Blaine to use their good offices and influence with the governments of their imperial majesties, Alexander III, Victoria, Wilhelm II, Francis Joseph, Abdul Hamid II, Maria Christiana, as well as with the governments of the Republic of France, of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Serbia, Bulgaria, and Greece, to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home and to promote in all other just and proper ways the alleviation of their suffering condition."

The petitioners are grouped according to cities. Chicago has first place with the signatures of seventeen newspapers in English and in German; of its mayor, Dewitt C. Greyer; of Melville W. Fuller, chief justice of the U. S. Supreme Court; of many other judges; of ninety clergymen among whom are William E. Laren and Archbishop Feehan of the Diocese of Chicago; of many professors; of five bankers, including Melville E. Stone; of Cyrus McCormick, president of the International Harvester Co.; of a railroad president; of seven rabbis among whom are Stolz and Felsenthal; of twelve Jewish lawyers, and of B. Lowenthal, president of the International Bank.

Boston has the signatures of thirteen newspapers; of W. E. Russell, Governor of Massachusetts; of N. Mathers, Mayor of Boston; of many clergymen, and two rabbis.

New York City has 25 newspapers; 44 clergymen, including A. McKay

Smith, archdeacon of the diocese of New York; many rabbis; the Mayor of New York, Hugh Grant. Among those who style themselves business men we find Chauncey M. Depew, J. Pierpont Morgan, John D. Rockefeller, William Rockefeller, Russell Sage, John A. Stewart and such Jewish notables as Jesse Seligman, Meyer S. Isaacs, Meyer Stern, A. Solomons and Strauss and Sons.

Philadelphia contributes 26 newspapers; twenty clergymen; Mayor Edwin H. Fitler; Meyer Salzberger.

Baltimore adds fourteen newspapers and many prominent individuals.

Washington has three newspapers; T. B. Reed, Speaker of the House of Representatives; Robert F. Hiff and Charles House of the Committee on Foreign Affairs; William M. McKinley; J. W. Douglas, president of the Board of Commissioners of Washington, and Simon Wolf, among many other Jewish representatives.

The man who initiated this movement signed the petition as "William E. Blackstone, chairman of the Conference of Christians and Jews, lately held in Chicago."

A few of the Chicago petitioners added an *addenda* stating that "the Jews have not been agriculturists because it was prohibited."

In the petition the Reverend Blackstone writes that "it was deemed wise not to hold any more public meetings." Was it really wise? The petition was presented on March 5, 1891—and thereafter plunged into oblivion. Not only did our government do nothing in the matter, but the very newspapers which signed it failed to give it any further attention. To date we have failed to find in the Zionist press or literature a single reference to this document. From an editorial written for *Our Day* by Reverend Blackstone half a year later we learn that the government refused to act on the ground that such a move would be contrary to the Monroe Doctrine. Dr. Blackstone tries to refute this contention, claims that from first hand investigation in Palestine he is convinced that "the land is capable of remarkable development in agriculture and commerce," and reiterates his belief that "the project is feasible and politic." That is the last reference to the petition that we have been able to find. One cannot help wondering what would have been the fate of early Zionism if Dr. Herzl had known and used this amazing document, or if

Reverend Blackstone had held a different view of the role of publicity and had taken a more sustained interest in the matter.

Are Christian Missions Menacing Judaism?

(Continued from page 192)

gious group is faced with the competition of ideas from other groups. Protestants talk of converting Catholics. The Catholics aim to convert the Protestants. Certain Christians want the Jew converted. Mormons send out missionaries to Protestants, to Catholics, and to Jews, while there now is a "First Century" group that would like to convert all four! There is a Talmudic teaching to the effect that a quiet sea never made a good sailor. Every cultural, every religious group is in better trim because of struggle and conflict of ideas. The danger of Jewish losses is negligible. A. L. Kroeber, in "Anthropology," speaking of cultural groups, says that we are all "instinctively imbued with a feeling of superiority." The forces within all healthy, normal groups to resist alien forces, and particularly those which threaten a culture's existence, are tremendous. We talk of the instinctive urge to live that a normal individual feels; well, individuals in a cultural group "regard its culture as synonymous with its life" (Clark Wissler in "Man and Culture," page 339) and individuals will readily die for a culture-group.

To be sure, occasional individuals transfer as "converts" from one group to another. An Aime Palliere finds more reasonableness in Judaism than in Christianity; a G. K. Chesterton discovers deeper satisfactions in Catholicism than he found in Protestantism. But cases like these are the exception. The continuity of a culture which has reached the maturity of Judaism is slightly, if at all, disturbed by "missionary" efforts.

It seems to me that Christian missions are not a menace to the synagogue or temple, when one gives reasonable reflection to (1) the anthropological laws of group integrity; (2) the sheer vitality and values in Judaism; (3) the fact that Christian proselytizing efforts have been relatively ineffective throughout the centuries, from the days of Crusades and Inquisitions in Europe to nights of preaching in New York or Philadelphia, St. Louis or Chicago. Jews will be Jews.

III

DOES the Goodwill movement prepare the way for proselytizing? Just the opposite. Goodwill is an antidote for proselytizing. As Christian Sunday Schools learn what Jewish prayers are like—what Jewish homes, and religious schools, and places of worship are doing toward American character building, does anyone suppose that they will want to destroy Judaism? Not a bit of it. These children will grow up a generation which will want Jews to be proudly Jewish, and these Christians will respect Jews as Jews. Again, a church young people's societies examine their prejudices, call in a Jewish leader in towns all over the country, and these Christian young people learn what ideals, what earnest efforts for good living, what philanthropies, and what an intelligent and powerful religion Jews possess, does anyone think that these Christian young people will want to ask Jews to give up their Judaism? Not by a long sea-mile!

The greatest cause of prejudice is ignorance. Many mature Christian men and women fix the most incredulous stereotypes of Jews in their minds. Religiously, socially, and in business terms, most Christians think of Jews in mental pictures of the forlorn fringe of Jewry. It is stupid to pattern one's opinions like that, but groups have a way of doing it. I am told that some divisions of Jewry do it in regard to other divisions; I know that some Christian parties generalize about other Christian denominations almost as carelessly as they generalize about Jews. All of us live too much in mental ghettos. The Committee on Goodwill and its related work attempts to break up bad stereotypes about Jews and to ensure as far as possible education that will bring up future generations somewhat more free from hideous antipathies than have generations up to now. The seminars and adult meetings are directed toward that end. I, personally, can vouch for many, many instances of business men and influential women who have grown to a new appreciation of Judaism, and have come to see Jews in an altogether different, and more fortunate, light. That is the Goodwill movement, and that does not habituate people to proselytizing activities. The Goodwill program leads to higher levels of democratic community life in which differences are respected, valued, and encouraged.

The Art of Being a Jew

By GILBERT HARRIS

HAVE no fantastic formula or unusual approach to my subject. There is an art in being a Jew. It is to remain one humbly and fearlessly. There must be a sound character founded on education and moral training that will ignore the in-pricks of the environment and which will remain steadfast though the world be mad and a Hitler rules.

It is only frank to say that it is not the Jew's fault that he has to affirm his position throughout the years. Other peoples are not required to. Unfortunately there is a philosophy in the world that makes it inconvenient and often dangerous for a small people to be themselves. The Jew is few, others are many. His ways are different, and must conform to the majority's. The result is that Jewish life is not normal. The Jew is nervous. He is hyper-sensitive to criticism. His personality is shackled. To acquire a feeling of security, he compensates too often by aggressiveness which is purely defensive. People who have visited Jewish settlements in Palestine have remarked how differently the Jew is there than in other countries. There he does not have a pattern to conform to. There he is the pattern. Elsewhere he has to change like the chameleon.

There is an answer the Jew should give. It is that he be firm. He should be morally adequate, without being consciously so. He must educate his children soundly in the faith of the fathers. He should take his work in the world and be accepted, not in spite of being a Jew but because of it. This task is stupendous. The obstacles to it are innumerable. There are hotels that will refuse admission, clubs that will blackball, apartments that will be full, and colleges which will have personality tests. If he would be his better self, he must not attempt to crash hotel, club, apartment, or college but meet these rebuffs unafraid and without cringing. He can best serve his country, too, by insisting on and practicing the traditional American sense of fair-play whenever the evil genius of present-day intolerance would supplant the intentions of tolerance by the founders of our country.

Such is the policy that every sensitive minority people should adopt if it would teach the majority that integrity of spirit is not to be tampered with. The path is rugged. There are many temptations and obstacles in the way, but Jews who know their antecedents should not fear. Only in this manner will they retain their self-respect, and earn that of the world. Fortunately, America has a large group of liberally-minded men and women who will support this stand.

The age-old Jewish position has been to remain courageous. The Jew has impressed his ideals not by might nor by strength, but by the spirit. Whenever Israel loses this vision he fails. By this token only will he succeed. Under all circumstances, it is the Jew's work to act kindly, to do justice, to love mercy, to feed the hungry, clothe the naked, and help the orphan. He must be concerned with

the ills of humanity and help bring about the day of righteousness when swords shall be beaten into plowshares, spears into pruning hooks, and no one shall be afraid. This is the burden which he must bear if he would follow his bent and be himself. A people gifted as the Jew, conscious of playing the part of historic advocates for the freedom of human conscience, yet staunchest adherents of their own ideals, is needed for the color of the world. The nations would be much poorer without it.

The art of being a Jew means too that he should identify himself with that great river of Jewish life that has flowed for thousands of years throughout the world. The stream is always in danger and requires strengthening from even its humblest tributary. To ride with it and not be intoxicated by other views requires a faithfulness that will take the finest efforts in life.

Among Our Contributors

HEINRICH SCHALIT is the organizer of the great Temple in Munich, and is considered one of the foremost Jewish composers in Europe. His Jewish music has been rendered by and for many German B'nai B'rith lodges in special concerts. This winter Mr. Schalit has been guest conductor of music at Temple B'rith Kodesh, Rochester, N. Y., the rabbi of which, Philip Bernstein, translated his article in this issue from the German.

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GILBERT HARRIS has been executive director of the Y. M. and Y. W. H. A. in St. Louis since 1922. He has been treasurer of the St. Louis

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CHARLES PRINCE has been teaching Hebrew in the Hebrew schools of St. Louis and more recently in the public high schools there. He is a contributor to the "Jewish Record," the "Modern View," and the "St. Louis Post-Dispatch."

MARIE TROMMER, artist and writer, has become known for her paintings, as well as for translations, articles on art and Jewish artists, and reviews of current exhibitions in the Anglo-Jewish press.

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DAVID PHILLIPSON, rabbi of the Rockdale Temple, Cincinnati, Ohio, is honorary president of the Central Conference of American Rabbis.

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NOTE: Jacob S. Minkin, author of "The East Side As I Remember It," in the February issue of the B'nai B'rith Magazine, was erroneously listed as rabbi of Temple Beth El, Rochester, N. Y., a position he formerly occupied. Today he is rabbi of Inwood Hebrew Congregation, in New York City.

A Hundred Purims

Family and Community Purims were celebrated in many lands and at different times.

By RABBI LEON SPITZ



PURIM, early in the middle ages, became a pseudonym for a day of deliverance. Many a community, and occasionally even a private family, fancied the name and adopted it to commemorate a happy event in its own experience. In this fashion there arose any number of special or imitation Purims in different lands and at various times in the course of the past half thousand years. Their number has been estimated at fully a hundred and the Jewish Encyclopedia actually lists exactly thirty such Purims with dates and places.

Some of the cognomens under which these have become known are, to say the least, startling: there is the Plum Jam Purim, the Gunpowder Purim, Curtain Purim, Earthquake Purim, Purim of Bandits, Purim of the Christians, and My Purim. Each of these names characterizes a significant and peculiarly marked event. The majority of these "little Purims," as they might be aptly designated, have allusion, however, to a geographic location—often in the Orient, occasionally in some European city, chiefly in Italy; thus: Rhodes, Cairo, Tripoli, Narbonne, Lepanto, Algiers. One is named after a German Hamman in modern times and another for a reverent Rabbi.

Taken together, even the few Purims that have been selected by the present writer out of a much larger group represent an interesting medley of varied episodes, each quite unlike the other but possessing a common feature that links them all—they reveal the story of a tragedy transformed into a triumph, in accordance with the Purim tradition.

It is significant that not one of these imitation Purims fall on the actual date of the biblically ordained festival, undoubtedly calculated so as not to interfere with its traditional observance. It either chanced so or if a special event did befall a community or a pious and prominent family on Purim, these just

merged their special celebrations with the generally observed holiday.

At the celebration of these anniversaries the universal practice was to read from a Hebrew *Megillah* (scroll) an account of the incident either in the synagogue or in the privacy of the family circle (if it chanced to be a family affair). Also certain special festive psalms were chanted in the evening and ordinarily all business was suspended for that day, by all those who were concerned, the family or the community. It was also considered proper to distribute alms to the poor and to arrange for a holiday meal in the evening. Thus these events took on many of the Purim features.

It seems that no two dates of these special Purims were alike and the Hebrew calendar has been pretty thoroughly ransacked to provide an adequate variety of dates. As a matter of fact, in not a few instances the alleged dates of special Purims have already been forgotten and some doubt has even been cast on the accuracy of the year recorded. The bare memory of the events themselves has remained and these are perhaps the most interesting episodes to recount.

To begin with the family-Purims, the best known in all probability is that instituted by Rabbi Abraham Danzig, and familiarly known as Pulver-Purim (Yiddish for Gunpowder). It was observed on the fifteenth of Kislev, just ten days before Chanukah, by first fasting during the day and then feasting on that night. It commemorated a gunpowder magazine explosion at Wilna in 1804. It appears that 31 persons lost their lives in that accident, the home of Abraham Danzig was wrecked and he and all the members of his family were seriously wounded, but fortunately came out of the catastrophe alive. To the annual feast of thanksgiving arranged by the family, students of the Talmud were invariably invited as guests of honor, charity distributed to the needy in the com-

munity, and Purim psalms, prayers, hymns, and songs were chanted. All the earmarks of Purim lent interest to the occasion.

Purim Furhang (Curtain) has dramatic history behind it which even furnished the material for a novel in modern times. In 1623, damask curtains stolen from the palace of Prince Lichtenstein were recovered by the sexton of the *Maisel Synagogue* at Prague, Hanok ben Moses Altshuhl, from a Jewish trader, with the promise that his name would not be divulged. When the pious sexton insisted on carrying out his promise he faced imprisonment and death by hanging at the hands of Count Rudolph Waldstein, the vice governor. Whereupon the Jewish elders permitted him to reveal the trader's identity and paid a heavy fine of 10,000 florins. Altshuhl inscribed the entire history of the episode in a scroll entitled the "Scroll of the Purim of the Curtains," and his family observed his deliverance from the dungeon on Tebet 22nd.

Rabbi Jonathan Ben Jacob of Fulda instituted the seventeenth of Tamuz, in midsummer, Purim Sheli (My Purim), to perpetuate a calamity which threatened him on that day. In 1644 the distinguished scholar, Rabbi Yom Tov Lippman Heller, established a Purim for his family on the first of Adar, the day on which he had at last been relieved from many troubles that had beset him and the day on which he was elected to the Rabbinate of Cracow.

But the Purim with the most sensational nickname was without question that for which David Brandeis, a grocer in Bohemia, was responsible in 1731, just four days before the regular Purim. He sold some plum jam to a Christian girl, the daughter of a local bookbinder. After partaking of it the entire family became ill and the bookbinder himself died within a few days. The burgomaster immediately ordered the store closed and imprisoned David Brandeis and his wife on the charge of poisoning.

at eventually the authorities at Prague found that the bookbinder's death had been due to consumption and dropped the prosecution. Brans recorded the event in a Hebrew scroll and it became popularly known as Plum Jam Purim.

Interesting as these family Purims undoubtedly are, much more importance is attached to the community purims. In 1774, Mohammed ibn man, the Dey of Algiers, heroically defended the city against the Spaniards, and Jewish legend has it that flames which came out from the tombs of two Sephardic saints interred in the local cemetery contributed to the victory.

Again Purim Widden was established on the 10th of Chesvan, when Jewish physician, Chacham Bashi Cohen, was falsely accused of having poisoned Passavanoghi, the governor of the Danube province. An imminent massacre of the entire Jewish population by the Moslems was averted by the dying man's championcy of his physician-friend.

In Persia, the Jews of Shiraz celebrate Purim on the second day of Chesvan, interchange presents, do not work on that day, and greet one another with the words "Abu al Hassan" to rejoice over the discomfiture of a Jewish renegade by that name, a *schochet* who sold *trefa* meat on the eve of Rosh Hashona. When his perfidy was discovered he embraced the Moslem faith and turned against his fellow Jews, who faced death or conversion. But a month later he died and a confession was found in his pocket in which he acknowledged his guilt and the innocence of the Jews, who were thereupon permitted to return to Judaism. A local "little Purim" was naturally instituted to mark the event.

In the Purim of Rhodes a ritual blood charge was made in 1840; it arose out of the rivalry of some Greek merchants who wished to discredit the Jewish traders. The governor imprisoned the Jews who were, however, released almost immediately by the Sultan Abd al Majd, who punished the governor and issued a firman declaring that in the future no blood libels must be charged against the Jews.

In the year 1380, or as some would have it in 1420, at Saragossa, in Spain, a converted Jew accused the Jewish townspeople of showing disrespect to the king since they marched in the parade with the

Scrolls of the Torah removed from their cases in accordance with the Jewish law; but it seems that Elijah the Prophet somehow intervened and caused the Jews to triumph even in that exigency.

Adrianople in 1786 was attacked by some 5,000 mountain brigands who were repulsed by the governor. Yet the Jewish inhabitants had a hard time defending themselves against the suspicion of collusion with the bandits who had made themselves masters of the Jewish quarter and attacked the rest of the city from that stronghold. In view of their deliverance from this twofold danger the Rabbis ordained the "Purim of Bandits."

The Purim de la Senora (The Good Lady) will now complete the present list. It is celebrated by the Jews of Chio in honor of an event which occurred either in 1595 or, according to another source, some 250 years later, in 1820, but both accounts agree on the essentials of the story. On the earlier occasion it was an attack directed against the city by the Duke of Tuscany, and on the later event the Greek revolt against Turkey. In either event a Jewess became the unconscious saviour of the city from the enemy. This woman lived, as all the Jews then did, in one of the bastions of the city's fortified walls. As she was putting the bread in her oven, she inadvertently rested the glowing end of her shovel near a cannon, the fuse of which took fire, causing it to be discharged. The soldiers apparently awakened and repelled a sortie. The lady obtained a reward "berat" and the local Jews were granted certain privileges, and arranged for an annual celebration.

Thus, in many lands and at various times Jewish communities and individual prominent families, when delivered from calamities which had well nigh overcome them, turned their thought to the biblical festival of Jewish deliverance and emulated the antique Purim both in letter and in spirit, borrowing even the very name of the holiday for their own "Simchas."

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Judah Leon Gordon

A Centenary Tribute

By DR. JOSHUA BLOCH



THE recent celebration of the centenary of the birth of Judah Leon Gordon, a great Hebrew poet of the nineteenth century, serves as a mile-post on the road of the development of Hebrew literature. Gordon's influence on that literature and his place in it are now understood better and appreciated more. It is now generally recognized that Gordon as a poet was also an intellectual fighter. In behalf of a true and tolerant Judaism he fought the extremists in all Jewish camps. Finding the rabbis of his day indifferent towards the problems confronting their people and therefore obstinately opposed to any reforms in their mode of living, Gordon became their strong opponent. In his endeavor to introduce reforms into the religious life of Russian Jewry, he aimed chiefly at the purification of Judaism. The various superstitious practices current in Russian Jewry he regarded as a serious obstacle in their material and intellectual progress. His poetry became a weapon in the hands of those who battled against the forces of darkness raging in East European Jewry. In the poems of Gordon are reflected, in a measure, the *Ideenkaempfe* of the Jews in nineteenth century Russia.

Judah Leon Gordon was by nature a great fighter; as such he was fearless and independent. His voice was always raised in behalf of enlightenment. His command of the Hebrew language, his bantering style and the purity and force of his poetic diction made him a towering figure in contemporary Hebrew literature. For multitudes of his contemporaries, Gordon was the discoverer of the world in reality, who instilled in them a desire to master that world. He was the apostle of enlightenment in Russian Jewry, and those Jews who then strove to enlighten their benighted coreligionists regarded their task not as an object worthy of itself, but rather as a means to an end—the attainment of equal social, political and civil rights. They

thought that as soon as the Jews would discontinue their stubborn insistence on the maintenance of their own peculiar mode of life, they would immediately obtain equal rights. In a poem, "Awake, My People," Gordon, in 1863, called upon his people to

*"Arise, my people, 'tis time for waking!
Lo, the night is o'er, the day is breaking!
Arise and see wher'er thou turn'st thy face,
How changed are both our time and place."*

It seemed to him, then, that all that was necessary was "to be a Jew at home and a man abroad."

When the dream of "equal rights" began to vanish; when reality proved that in the Russia of the Czars there was no hope for equal rights, not even for ordinary human rights, the failure of the efforts of the "enlighteners" was apparent. That which looked promising failed to satisfy their needs. Jewish young men and women were turned down from higher institutions of learning, as if "the flaming sword" were placed at the "tree of knowledge." Great was the disappointment. Russification, assimilation, universalism, and nihilism rent asunder the ties that held Russian Jewish youth together. Gordon, lamenting, exclaimed:

*"And our children, the coming generation,
From childhood, alas, are stranger to our nation—
Ah, how my heart for them doth bleed!
Farther and faster they are ever drifting,
Who knows how far they will be shifting?
Maybe till whence they can never recede!"*

Amidst the enthusiasm of his fight Gordon never stopped for a moment to consider the true conditions of his people and what they lead to. But soon the fruit of his labor began to ripen. The Jewish youth, led by

the movement for enlightenment went much further than it intended to lead them, and the poet became alarmed and asked "For whom do labor?" and in his despair he cried out:

*"Who is there who can the future foresee,
And the coming events, can relate unto me?
Am I not Zion's last singer, indeed
Are you not the last who my poem can read?"*

This indeed is a tragic state. The great poet-fighter begins to doubt his own labor. Yet he finds consolation in the thought that there are still left "one in a city, two in a province who do not ridicule the song of Zion."

This was not the only disappointment, bitter agony, and despair he was destined to live through. The last years of the reign of Alexander II were marked by new reactionary measures which immediately impressed themselves on the life of the Jews in Russia.

These events were sufficient to subdue the soul of the poet. It was a double shock for him. On the one hand, he heard the cries of his helpless and mercilessly beaten brethren—the "flesh of his own flesh and the blood of his own blood"—and on the other hand he observed the brutality, barbarity and vulgarity of the Russian oppressor. While the first awakened in him pity and tears, the latter filled him with feelings of despair and doubt, and he began to lose faith in humanity. To these feelings he gave expression in his poems "The Departure of the Shekinah" and "Sister Ruhama." In the first he complains of the fact that there is no room for him because of humanity's rawness, brutality and vulgarity. The Shekinah departs because it can no longer endure the cruelties and injustice rampant in the "vale of tears." The second poem dedicated to the "Daughter of Jacob whom Ben-Hamor has defiled" (an allusion to Genesis 34, symbolically applied to Russia's treatment of the Jews), he begins with words of comfort:

*Why wallest thou, O sister dear?
And wherefore do thy spirits droop?
Thy rosy cheeks why wan and seer?
Thou wast defiled by a bestial troop!
If fists prevail, if cowards assault,
O sister dear, is that thy fault?"*

Realizing that the Russian Jews could no longer delude themselves into believing that they could win even the most elementary human rights by acquiring modern culture, he calls upon them to desert that land where bestiality assailed "Sister Ruhama." "Come hence, come home, O sister, dear."

But where is that home? The Zionists had the answer ready: "Go to Palestine, your mother—your home. Let the people without a land go to the land without a people." Gordon, however, was not ready to accept this suggestion.

He looked upon America as
"That beautiful land,
That garden of Eden,
To be sought out by every lost mortal."

A tone of despair is discernible in his poems, having lost all faith in the ideals of his youth which, in his poem, "In the Moon at Night," he compares to soap-bubbles:

*..... Alas!
Of all my dreams not one has come
to pass,
Purification, education,
Jewish national restoration."*

In this poem Gordon is no longer the representative of the movement for enlightenment. He is drifting towards the new ideals that were then beginning to exert their influence upon the Jews. He has no faith in the new ideals, because he cannot grasp them as the saving grace of Israel. He is, however, ready to lend a listening ear to them, but at the same time he cannot help expressing his disappointment in the old ideals of the movement for enlightenment. In the new ideals, he sees "another record full of bubbles continually bursting like foam on the water."

Thus lived and labored Judah Leon Gordon, the Hebrew poet whose heart was full of unrest and who died lonesome and in despair. Almost forty years have passed since his death, and though the like of that "splendid and puissant personality"—as Goethe called Byron—has not yet been revealed, the world of Hebrew letters is filled with eminent figures who have raised their great literature to a worthy place in the literatures of the world.

Thomas Davidson

(Continued from page 210)

lées are so unsatisfactory, so unsuited to the great body of American people that colleges of a new sort, breadwinner's colleges, are necessary."

In 1873, he went to Boston and became the intimate associate of the philosopher and psychologist, William James. James thought of recommending him for the professorship of Greek philosophy and literature at Harvard, but how could one think of doing it to one who despised the colleges with their formalism, their medievalism and lack of spontaneity and freedom; to one, moreover, to whom "money, place, fashion, fame, and other vulgar ideals of the tribe" held no interest whatever? So the offer wasn't made and Davidson continued to lecture here and there direct to the people, to write books and magazine articles, to travel the world over and to hold his unique summer school "of the cultural science" at Glenmore, a colony founded by him in the Adirondacks, and to which people thirsty for knowledge flocked from all over the country. He made occasional trips to Europe, and founded "the Fellowship of the New Life" in London, out of which grew the "Fabian Society" which counts among its members Bernard Shaw, Sidney Webb, J. Ramsay MacDonald, and other celebrities, but he left the organization as soon as it abjured individualism for socialism, which to him represented but a new form of slavery for man's independent spirit.

Sometime in 1899, Davidson happened to deliver a lecture before the People's Institute meeting at the Educational Alliance, to an audience composed mostly of wage earners and workers. A youth in the audience spoke up earnestly and asked the lecturer how a man busy at his work all day could manage to receive an education, and Mr. Davidson offered to teach him free once a week. At the appointed time and place, which was in the Education Alliance, 65 pupils appeared. The number soon grew to 150 and the single course into eight. These courses continued only for two years, during 1899 and 1900; Davidson's untimely death occurred in the latter year.

But what a powerful effect his teaching and his personality exerted on the youth of the East Side! Making their acquaintance in the forma-

tive period of their life, at the very time when man is like clay to be moulded at will by the potter, he imbued them with a thirst for knowledge, with a thirst for things spiritual and ideal, and gave them an outlook upon life and creation that partook of the loftiest and noblest thoughts of all time. "The God of the Future," he said, "the just God, gives to each one precisely what with his own efforts he has righteously won, neither more nor less. The man who asks for more is a miserable dependent, sycophant, and beggar: the man who is content with less is a fool . . . The divine is a republic of self-existent spirits, each seeking the realization of its ideals through love . . . Possess a soul!" cried Davidson over and over again.

One of his pupils wrote of his experience in later years. "He talked like a God, but didn't know it." Another testified that "out of the scattered knowledge within me you have made a cosmos." Another wrote after Davidson's death that "we seldom get together because in our common memory our shame overcomes us, and we look down and bite our fingers. We are haunted by the spiritual awakening we once had that reminds us that we have been so busy doing petty things we have not had time to do great things in the world," and so wrote and spoke many others of his pupils.

After Davidson's death, at the age of 60, in 1900, the many disciples who had sat at his feet during those two eventful years banded together and formed the "Thomas Davidson Society" for the continuation of their studies and for the pursuit of culture generally in the spirit of the great departed master. The spirit of the great philosopher and libertarian hovered about the gathering, its presence was felt and continued to animate them with its beneficent influence.

The society continued to function for some years before it was disbanded by the inexorable forces of life that register their continual changes. The boys and girls and the youths of yesterday are the men and women of today, soldiers in the ranks of life, fighting its many battles over many and scattered battlefields. But many a man who has since made his shining mark in life will readily tell you that he owes whatever success he has achieved to the undying inspiration that he received in the days of his youth from this matchless teacher of men.

The Wise Jewish Lawyer

By GEORGE A. POSNER



JASCHA told me the following story. He swears it is true, that it actually happened in a small Russian village called Golin, not far from Warsaw—though the tale as he told it has such odd dramatic twists and astounding theatrical moments as to be well nigh unbelievable. Yet Jascha Favisch has never lied to me in my long acquaintance with him, and I can see no reason for doubting right now this intensely earnest fellow, in whose somber, brooding eyes lies evidence of an eventful life in which the going has not always been pleasant.

The village of Golin was inhabited almost wholly by illiterate and poverty-stricken peasants who eked out a precarious living from the soil, and went hungry a good deal of the time. Of such were Jascha's neighbors, a Jewish family consisting of Abraham Berkowitz, a sickly wife and six small children.

Abraham Berkowitz, by dint of hard work and frugal living had managed to accumulate 150 roubles. He decided to invest his savings by purchasing three milch cows, for which he paid 50 rubles apiece to a Goy (Gentile) named Podolski, who managed a stock farm nearby.

It happened that a traveler stopped at the Podolski farm not many minutes after Berkowitz left with his newly purchased stock, and heard about the transaction.

"Why, you fool," he said to the ignorant Russian peasant, "prices for cattle have been going up the last few days, and they are going to keep on going up for some time, because of the famine. Right now you could get at least 75 roubles apiece for those animals if you drove them to Warsaw; you could even get more than that later."

The farmer's eyes glowed as he listened, and finally he grew frantic with greed. "Tell me," he pleaded, "how can I get those cows back from the Jew?"

"Let me think," answered the stranger. Then he said:

"Those beasts were marked with your brand, were they not?"

"Yes! Sure," assented the peasant, eagerly.

"Did you give him a bill of sale to cover the deal?"

"Why, no, he didn't even ask for it. Trusted my word, I suppose."

"Then it is all very simple, my friend. Go before a magistrate and swear that Berkowitz stole your cows. The Jew will be unable to prove otherwise and the cows will be returned to you."

And so poor Berkowitz found himself locked up, awaiting trial for theft.

The case came up in court, and it hadn't proceeded very long before it was evident to those present that the accused hadn't a "ghost of a show." There was nothing to provide defense but the Jew's own word that he had paid for the cattle, and what did that amount to before a jury of hostile Gentiles?

"God of Israel! I'm lost! I'm lost!" groaned Berkowitz to Rabinowitz, a Jewish lawyer, and former rabbi, who was acting as his counsel.

"Have courage. Be patient. A way will be found," returned his friend.

"I can't see how," moaned Berkowitz, in an absolute misery of despair. "I simply haven't a chance. I don't care so much for myself—but the poor wife, and my children. What will become of them!"

The lawyer patted the prisoner's shoulder, then arose to speak, and a murmur of surprise ran around the court when they heard his words. For he offered no defense for the man he was there to save!

"I am convinced that there is no evidence I can produce in defense of the accused which can overcome the testimony the opposition has offered. But I would like to do what I can for the poor wife and children who will be the greatest sufferers when this man is sent to prison. They are the innocent and helpless victims of all this and they have been in dire straits ever since their breadwinner was taken from them. Right now the little ones are starving, and their mother, for lack of needed medical

attention, lies perhaps at death's door. I ask nothing of the court but permission, if it please your honor to take a collection from this assembly. Surely you won't refuse this mercy."

"I certainly see no harm in that," agreed the magistrate. "It is a grievous emergency and we are human beings. I, myself, will contribute five roubles to start you."

Rabinowitz proceeded on his errand of mercy from person to person in the courtroom until he stood, at last, in front of the wife of the farmer who had sold the cows to the accused. She handed him a bill.

He looked at it, then gave it back.

"I'm sorry, but this is counterfeit," he said.

"Eh? What?" stammered the woman.

Then, flustered, she dived into the pocket of her apron and produced another bill.

Rabinowitz scrutinized it closely, shook his head and fixed her with a stern look. "Madam, this, too, is fraudulent!"

The woman was now plainly quite shaken and her hands and body trembled visibly as she searched for and produced a third note.

This, too, was returned to her, and Rabinowitz, raising his voice, demanded, "What are you doing with all this spurious money?"

Then turning to the judge, Rabinowitz said, "I ask the arrest of this woman on the charge of possessing counterfeit currency!"

He continued in a quiet monotone which nevertheless possessed a chilly and steady tenseness. "And that offense, your honor, I understand, is one for which the Russian law provides a *harsh penalty!* In short—SIBERIA!"

A shriek broke from the woman.

"No, no, no!" she screamed. "Damn it! The Jew gave us that money!—I swear it, Judge!—for the cows!" . . .

As it was, confided Jascha to me, the money actually was genuine.

THE PRINTED PAGE



JEWISH LIFE IN THE LAGOON CITY

History of Jews in Venice, by Cecil Roth (Jewish Publication Society).

THIS is the third volume in the Jewish Community Series which the Jewish Publication Society of America is putting forth. The volumes on London and Frankfort-on-the-Main have preceded it, and other volumes on historic Jewish communities are contemplated.

During my trip abroad two years ago I spent about a week in Florence, Italy. While in that charming city, I met the young man whom I consider one of the most capable students of and writers on Jewish history, the author of this very interesting and satisfactory book. The committee on Jewish Community Series, of which I have the honor to be the chairman, had included Venice among the communities to be included in the series and had decided upon Dr. Cecil Roth, who had already made some important contributions to Italian Jewish history, as the writer of that volume. When I broached the subject to Dr. Roth he lent a willing and sympathetic ear. The volume now under consideration is the result of that conversation.

The story that Dr. Roth unfolds is gripping. The tale of Jewish life in the city of the lagoons and its dependencies on the mainland, chief of which was Parma, is set forth with a wealth of knowledge and charm of style which will assure this historical study a ranking place among its congeners.

Visitors to the unique Adriatic metropolis who have threaded their way through the medieval Jewish quarter, the remains of which are still visible and visitable, will peruse this volume with appreciation, and all others will do so with interest. For that Venetian Jewish quarter, divided into three sections still called Ghetto Vecchio, Ghetto Nuovo, and Ghetto Nuovissimo (the old, the new, and the newest ghettos) was the first official ghetto in all Europe. It was established in 1516. Jews had lived together in separated districts before that time in many places but the official church decree ordering that Jews be segregated was first practically realized in Venice. In fact, the word ghetto, for which, as Dr. Roth points out, there have been a num-

ber of explanations, can be traced, in all likelihood, to the name of a cannon foundry (geto or ghetto) which existed on the site of the later ghetto. In ten chapters the author traces the history of the Jews of Venice from the time of their settlement there in the tenth century to the day of the fall of the ghetto in 1848 and the deliverance of the Jews from this enforced dwelling place. In rich detail he describes the life in the ghetto and its institutions. He brings before the mind's eye the varied complexity of that life. The synagogues of the "three nations" (as the German, the Levantine, and Portuguese or Ponentine Jews were called) and their services are graphically described. The leading personalities of the colorful Venetian Jewry are vividly portrayed, chief among them being that amazing character, Leo da Modena, one of the most puzzling personalities in all Jewish history, eloquent preacher and erudite scholar on the one hand, and passionate gambler and card player on the other; an author of charm and power on the one hand and a servile fawner on the rich for favors on the other; a man greatly admired and also greatly disapproved, well characterized indeed by our author as "the pride and the disgrace" of the Jews of Venice. Other interesting personalities like Joseph Nasi, later Duke of Naxos, David Reubeni, Solomon Molcho, Mendes da Silva, Simone Luzzatti, Samuel Aboab, Elijah Montalto, and many others flit across these pages; nor may the poetess Sarah Copia Sulam be forgotten, for the position she attained is indicative of the possibilities for woman in that community. Dr. Roth indicates that a free spirit breathed in this ghetto in that the sermons preached were in the vernacular, that the shaving of the beard was common if not general, that there was instrumental music in the synagogue, that riding on the Sabbath in a gondola in the lagoons, or

on horseback in the dependencies on the mainland, was permitted.

The darker side of the picture is presented in the restrictions to which the Jews were subjected; the only occupation officially permitted was the dealing in second hand goods (strazzaria) for which sad privilege they were compelled to pay 5,000 ducats in the form of a loan to the state; they were compelled, like Jews throughout Italy, to wear the distinguishing badge; the gates of the ghetto were closed at sundown and opened at prime by the Christian watchers whose wages the Jews were compelled to pay.

One of the glories of the community to which Dr. Roth devotes an entire chapter, "Hebrew Printing at Venice," was the publishing activity. As the author says pithily in opening that chapter: "To the ordinary Jew of the ghetto period, Venice was not merely the city of the lagoons. It was the city of books." He then tells the story of the famous Bomberg press and the other Venetian Hebrew presses like the Ginstiniani, the Bragadini, the Zanetti, and the Vendramin. The incunabula or cradle editions of Hebrew books issued by these presses, notably the Bomberg, are now among the most precious treasures of libraries and book collectors.

Lack of space forbids further elaboration upon this excellent study which is scholarly and popular at the same time. We look eagerly for further studies on Italian Jewish history from the pen of this able and painstaking historian.

DAVID PHILIPSON

RENEWED INTEREST IN JOSEPHUS

Josephus and the Jews, by Prof. F. J. Foakes Jackson (Richard R. Smith, Inc.)

THE renewed interest in Josephus, as shown by this new edition of his writings in the Loeb Classical Library and by a number of books on his life and activities, bears testimony to his importance as "the great historian of Judaism" and as "invaluable contributor to our knowledge of antiquity." Prof. Jackson's book represents another valuable contribution to our knowledge of this enigmatic character and of his times. His years of

research into the period covered by the writings of Josephus well fit him for this work. In a style not too difficult for the interested layman to follow and with erudition compelling the attention of the scholar, Prof. Jackson presents in five sections (1) the life and faith of Flavius Josephus, (2) the religion of the Jews as revealed by Josephus, (3) the independence of the Jews, i. e., the Maccabean and Herodian periods of Jewish history, (4) the Roman yoke, and (5) after the fall of Jerusalem.

Prof. Jackson clearly envisages the varied phases of the character of Josephus. "No attempt to apologize for the conduct of Josephus," he writes, "can save him from the reproach of being a thoroughly selfish individual who was prepared to secure ease and comfort at the expense of his nation, and complacently to witness its ruins on the ground that it was a divine punishment." As a writer Josephus has many merits. "If at times inaccurate, he is generally entertaining; his character, if ignoble, is interesting as a study; his vanity is frequently amusing; but when he means to be pious he is frankly repulsive." However, though "no hero, nor man of sensitive honor . . . it is impossible to deny the greatness of the debt posterity owes him for having given an invaluable record of events which, but for him, would have been buried in oblivion."

As the title indicates, the volume is more than a biography of Josephus. It also presents the dramatic events of Jewish life during three of its most significant centuries. Prof. Jackson analyzes the writings of Josephus and the events which they describe with much insight. He is concerned not only with the political events but also with the literary, cultural, and religious currents of the age. He seeks to retain the impartiality which is essential to scientific historiography. At times, however, he stumbles into contrasts between Judaism and Christianity to the advantage of the latter. This appears particularly in his chapters on "The Law" and on "The Hope of Israel in Josephus." We cite one sentence of this type from Page 74: "But the enthusiasm of Israel was manifested in a nobler form in greater spiritual movements culminating in the preaching of Jesus."

Prof. Jackson's pointing to the parallels of the "militant Zionism" of the days of Josephus and its present verity is too painfully true to be ignored.

SAMUEL S. COHON

AN ARTIST'S STRUGGLE

William S. Schwartz, *A Study*, by Manuel Chapman (L. M. Stein, Publisher).

OUT of the gloom and poverty of old time Russia, burdened with lack of proper environment and facilities for the development of an innate talent, William S. Schwartz followed the well-trodden road to America, where he underwent the usual tribulations of a newcomer endowed with artistic aspirations.

The story of the artist's development, the description of his style and critical examination of his work, are instructively and extensively treated by Manuel Chapman in his study, "William S. Schwartz." It is a fine example of one Jew understanding and writing about another.

Writing of Schwartz's first phase, after his graduation from the Chicago Art Institute, when he felt free to give vent to his self-expression, Mr. Chapman says: "The works of the first phase were dangerously divorced from the real. The early canvases shocked their beholders into breathlessness and wonder."

Notwithstanding his obvious success, Schwartz began to delve into the world of reality. However, dwelling only in a visional world, or confining himself solely to reality, did not satisfy the artist.

"What was needed was a synthesis of the two, a conjoining occurrence linking the realm of essence to the realm of matter," Mr. Chapman further states.

This union of the two was achieved by Mr. Schwartz after a great deal of search and effort in the course of which his talent found expression also in lithography and sculpture, and it was the latter that helped this Jewish artist to arrive at his third phase.

In the last chapter of the book, Mr. Chapman tells of the modern movement in art from its inception to the present day, dealing with his subject in an enlightening manner.

The book is tastefully printed, and is further embellished by a colored front page illustration to give an idea of the prismatic hues used by the artist. Besides the colored plate, the volume contains 65 black and white reproductions which, although not giving the full rich effect of the originals in color, nevertheless convey to a great degree the subject matter that goes into the making of the art of William S. Schwartz.

MARIE TROMMER

A COLLECTION OF ESSAYS

G'vilim, by Dr. S. B. Maximon (Abigdor S. Liberman, Publisher).

THOSE who appreciated the fine editorial qualities of the pedagogical monthly, "Sh'vilei Hahinuch," will find, by reading "G'vilim," that Dr. Maximon possesses far greater literary qualities than merely those of an editor. The essays in "G'vilim" evince the author's keen power of observation, and analytical mind.

The book includes character sketches of distinguished Hebrew writers, articles on current topics, and essays. Although some of the former are of transient nature, their presence in the volume is justified because the problems they discuss are and will be present in our life for a long time to come.

Intelligent readers who value originality of thought and fine diction will find "G'vilim" very interesting.

SAUL KLEIMAN

Year Book of Central Conference of American Rabbis Appears

THE fortieth volume of the year-book of the Central Conference of American Rabbis contains the proceedings of the Convention held at Providence, R. I., and the papers read at that meeting. The reports of the officers show that the year has been a busy one and that the Conference has given much attention to subsidizing literary activities of scholars all over the world. Through the kindness of Mr. Lucius N. Littauer a sum of money was placed at the service of the Conference and many fine pieces of Jewish literature were aided through this fund.

Perhaps the outstanding papers were those on the Union Prayer Book—a symposium by Rabbi Solomon B. Freehof, Rabbi Israel Bettan, Rabbi Samuel S. Cohon, and Rabbi Jonah B. Wise. The religious education day program consisted of two papers on the modern God idea by Rabbis Barnett R. Brickner and Bernard Heller. A discussion on the purpose and possibilities of synagogue extension was led by Rabbi Leo M. Franklin. An address was delivered by Dr. Israel Raffalovitch of Rio de Janeiro, Brazil, on the condition of Jewry and Judaism in South America. An excellent bibliography for adult religious education was contributed by Rabbi Jacob Singer. Rabbi Isaac E. Marcuson edited the volume.

E. E. G.

NEWS OF THE LODGES



Hillel Commission Meets

THE B'nai B'rith Hillel Foundation Commission is gratified to find how intensively the work of its university activities has been carried on and how influential they have become."

With these words, Dr. Louis L. Mann, acting National Director of the Hillel Foundations, summed up the meeting of the B'nai B'rith Hillel Foundation Commission, which was held at the Standard Club, Chicago, February 10th.

The Commission decided that whenever a vacancy occurs among the directors of Hillel Foundations, the Hebrew Union College, Jewish Theological Seminary, Jewish Institute of Religion, Union of American Hebrew Congregations, and Union of Orthodox Jewish Congregations of America shall be notified.

Rabbi Nathan Krass of Temple Emanu-El, New York, and Sol Lambert of New York, were elected members of the Commission, thus completing that body.

Present financial conditions make it impossible to fulfill the wish to have a full-time National Director for the B'nai B'rith Hillel Foundations.

The deep appreciation of the Commission was expressed to Dr. Mann for his continued and unstinted service as acting National Director, which he has been rendering gratuitously. He was requested to continue in this office until the Commission finds itself in a position to appoint a National Director, and he graciously complied.

Alfred M. Cohen, President of the Order, presided at the meeting. The other members of the Commission who were present were as follows: Dr. Mann; Judge Joseph L. Kun, representative of District No. 3; Edgar C. Levey, representative of District No. 4; Rabbi Edward L. Israel, representative of District No. 5; Fred Bernstein, representative of District No. 6; A. B. Freyer, representative of District No. 7; Dr. Solomon Goldman, Chicago; Morris D. Waldman, New York City; Philip L. Seman, Chicago; and Dr. I. M. Rubinow, Secretary of the Order.

MORE than 400 persons attended the installation banquet of Toronto (Can.) Lodge No. 836. Richard E. Gutstadt, head of B'nai B'rith's Membership Bureau, was guest speaker, and enthused the brethren to carry on their good work whereby Toronto Lodge has become one of the most active in the Order.

Nathan Perlmutter, president of the lodge, delivered the inaugural address, while other speakers included Louis M. Singer, K. C., first vice-president of District No. 1; Nathan Phillips, K. C., and Mort Levy, past presidents of the lodge; Miss Kate Perlmutter; and the retiring officers, Saul Kaufman and Joseph M. Gordon.

LEGISLATIVE and judicial honors have come to three California B'nai B'rith members. Judge Harry A. Hollzer, past president of Los Angeles Lodge No. 487, has been appointed Federal Judge by President Hoover. Benjamin J. Scheinman, who has just relinquished the office of president of the same lodge, has been appointed Municipal Judge by Governor Rolph, of California.

For the third time, Brother Edgar C. Levey, past president of District No. 4, has been elected Speaker of the Assembly of the State Legislature of California, thereby equalling the record of former Governor C. C. Young, the only other person to hold that honorable position for that length of time.

Brother Levey's activities in Jewish communal work; his membership on the B'nai B'rith Hillel Commission; his service as Regent of the University of California, all evidence the fine, unselfish work of this capable young attorney.



One of the most enthusiastic recent affairs on the Pacific Coast was the joint installation of officers of Seattle (Wash.) Lodge No. 503 and their Emma Lazarus Auxiliary No. 7. Herewith are shown leaders who participated in the ceremonies. Seated: Mrs. Annette Karatofsky, mistress of ceremonies (left), and Mrs. Rose Shain Elkan, president of the Auxiliary; standing, left to right, Jeffrey Heiman, president of Seattle Lodge; Mrs. Pearl G. Rubenstein, president of the Women's Grand Lodge of District No. 4; and Rabbi Samuel Koch, president of District No. 4.

District No. 5 Holds Its 56th Annual Convention in Historic Charleston



ONE of the most notable gatherings of Jews in the Southeast was the 56th annual convention of District Grand Lodge No. 5, held at Charleston, S. C., February 8th and 9th. Forty delegates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, and the District of Columbia were augmented by a large number of friends and visitors who gathered for the sessions in one of the most historic Jewish communities in America. The very atmosphere lent grace, charm, steadfastness of purpose, and the pleasure of accomplishment to the occasion.

The presence of Dr. I. M. Rubinow, Secretary of the Order, and of Richard E. Gutstadt, Director of the National Membership Bureau, added prestige to the gathering and made it unusually significant and important to all present.

William A. Goodhart of Baltimore was elected president of the District for the coming year; Simon E. Sobeloff, Baltimore, first vice-president; Leon Banov, Charleston, S. C., second vice-president; Edwin L. Levy, Richmond, Va., was re-elected secretary, and Julius Reis, Washington, D. C., was re-elected treasurer. Joseph Fromberg, Charleston, the retiring president, presided over the business sessions, which were marked by harmony and unity of purpose.

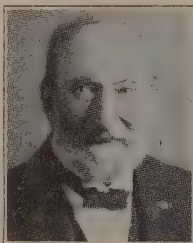
On Sunday evening, February 8th, the convention was addressed at the Hasell Street Tabernacle by H. A. Alexander, Atlanta, member of the Executive Committee, who spoke on the B'nai Brith Hillel Foundations. The synagogue was filled to overflowing, and the auditors were inspired by the present accomplishments and future possibilities of the Foundations, as outlined by the speaker. Hon. James F. Byrnes, United States Senator-Elect from South Carolina, was the other speaker of the evening.

The following night a splendid banquet was held at the Francis Marion Hotel. Great enthusiasm for the Order and its works, and a determination on the part of all to rededicate themselves to its service, were inspired by Brother Gutstadt's address. Other speakers were the Hon. Ibra C. Blackwood, governor of South Carolina, and Hon. Thomas P. Stoney, mayor of Charleston. Brother Fromberg acted as toastmaster.

This successful affair was sponsored by Dan Lodge No. 593, of Charleston. This lodge is 26 years old. Under the able leadership of Brother Max Turtleaub, lodge president for 1930, the group was placed on a sound financial footing and its membership was increased. In January, 1931, the new officers were installed with impressive ceremonies. The new president, Brother Hyman Rephen, is one of the most active young men in the city, and it was largely due to his untiring efforts and those of his fellow workers that the District convention was the success it turned out to be.

* * *

B'NAI B'RITH'S oldest member has been found. He is Nathan M. Jacobs, of Alameda, Calif., a member of David Lubin Lodge. He was born in London 104 years ago.



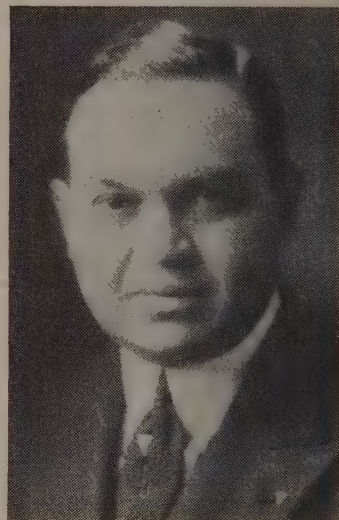
Nathan M. Jacobs.

ing charter member of David Lubin Lodge, and was its first president.

Brother Jacobs reads the B'nai B'rith Magazine regularly and is thoroughly interested and conversant with world news. His appearance and physical condition is that of a man in his seventies. He is something of an expert at the good old game of cribbage.

He greatly appreciates the many honors that have been bestowed upon him by B'nai B'rith and also by his non-Jewish organizations. On his hundredth birthday he was the recipient of engrossed resolutions from Oakland Lodge.

He cherishes two events perhaps more than anything else: he consecrated the first synagogue in San Francisco in 1854 and the first in Sacramento in 1864. He is also proud of the fact that as a boy he sang in the choir of the Great Temple of London, over which Baron de Rothschild presided.



Louis Borinstein

FOR the first time in the more than fifty years of its existence, the Indianapolis Chamber of Commerce has a Jew as its president. He is Louis J. Borinstein, past president of District No. 2, and a past president of Indianapolis Lodge.

Indiana has long been a strong hold for Ku Klux Klan activities, and with the election of Brother Borinstein to his high post, the Chamber of Commerce has torn away the veil of prejudice and intolerance that once swept the state. It has by this action hurled a direct challenge at the still smouldering anti-Semitic fires in the Hoosier capital and at the same time recognized the true worth and merit of a man long identified with various business, civic, and cultural enterprises. Brother Borinstein has not only been a leader in business and civic enterprises, but for years has worked unceasingly in behalf of Jews and Jewish affairs. He is today a member of the board of directors of the Cleveland Jewish Orphan Home.

* * *

All the B'nai B'rith lodges in Chicago and vicinity held a gigantic B'nai B'rith Day Celebration at Sinai Temple on February 15th. Hon. David A. Croll, Mayor of Windsor, Can., and Sidney G. Kusworm, of Dayton, O., and member of the Executive Committee, were the principal speakers.

Describes Ezekiel Lodge Arbitration Court For Domestic Relations

By DAVID KRAEMER

Chairman, Social Welfare Committee, Ezekiel Lodge No. 90, Newark, N. J.

SOcial work in its varied phases of endeavor gives little or no attention to marital problems with their destructive influence in family life. No attempt is made by any agency in any form to step into a home by the separation of parents. Little thought is given about the ultimate results of improper direction, lack of supervision, absence of family unit and home atmosphere, and the effects these abnormal conditions have upon happiness and future development in the life of a child.

This, no doubt, was the mental picture in Brother Judge Joseph Siegler's mind shortly after he assumed his duties as Judge of the Juvenile and Domestic Relations Court of Essex County, N. J., when confronted with an unduly large number of Jewish domestic relations cases. It was this that prompted him to call to conference Brother William Unterman, who was then president of Ezekiel Lodge, and myself to attempt a solution of this problem. Judge Siegler felt that though he could officially dispose of these cases, great many parents could become reconciled if dealt with by some agency in a gentle manner, with a spirit of kindness and an understanding of human problems.

Although the Social Service Committee of Ezekiel Lodge was already burdened with work dealing with our Jewish delinquents we felt that our aid was most needed in this long neglected work, and promised our services. From time to time Judge Siegler referred as many cases as were warranted and for the greater part of two years I have served as a three-man board of arbitration. The recommendations made by me were in turn made a court order by Judge Siegler. The possibility that either husband or wife might cry out that the arbitrator had been prejudiced or biased occurred to me, and out of this arose the idea of a three-man board of arbitration.

In reviewing this work with Judge Siegler, I suggested the advisability of such a three-man board to review cases. This idea immediately struck

his imagination, because of its possible far-reaching effects, and as a medium of work in a human service for our membership. Shortly after, with the aid of Brother Rabbi Charles I. Hoffman and Brother Dr. Leon Mones, the first session of a Court of Arbitration was called. The session was harmonious, the procedure was carried out with a spirit of kindness and with so gentle a human touch that it crept into the hearts of the embittered husband and wife and turned hostility and bitterness into forgiveness and tolerance. Thus was instituted the first session of a permanent Court of Arbitration of Ezekiel Lodge.

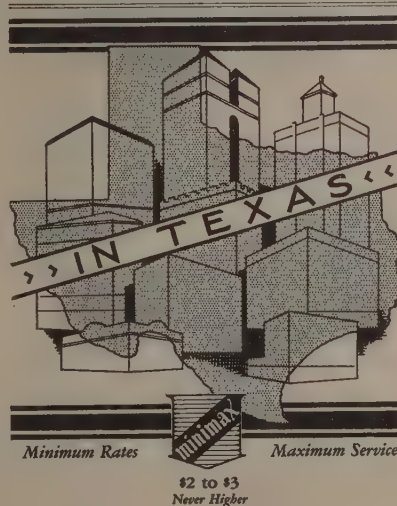
The simplicity of procedure and absence of the bluntness and technicalities of court work have a most desirable effect upon the litigants. All cases up to this time have been referred to me by Judge Siegler. Husband and wife are interviewed at different times, give their versions

of the existing trouble, and state what each expects from the other. As is often necessary, I consult witnesses, or any other sources of information, and if deemed necessary, I consult the family physician or arrange for mental and physical examinations. No time or effort is spared in obtaining information having a definite bearing upon the case. A copy of these reports is then sent to the three men chosen to sit as the Court, and a night is designated to review the case.

Although Judge Siegler has offered us the use of his court room, it was deemed advisable to keep away from anything legalistic in atmosphere or procedure, and we hold session in our own Ezekiel Home, in strict privacy. Lawyers for husband and wife may be present but do not participate in the questioning. They are, however, allowed to give their version of the case before the Court retires for its deliberation. Upon return of the Court from deliberation, it pronounces to the husband and wife its plan and recommendations for a readjustment of the couple. A copy of these recommendations is then submitted to Judge Siegler who enters it as a court order. I have found it advisable to sit in on all cases as an adviser in social questions, as has Brother Unterman, whose long experience and training in social work, coupled with his legal knowledge, was found to be most valuable factors in our work.

To bring about an amicable settlement of the troubles of husband and wife did not appear to our committee to be sufficient. We have therefore drafted the aid of the Social Service Committee of the Women's Auxiliary, one member of which supervises the case up to such time as we feel that the couple is again living in harmony and unity and is abiding by our recommendations.

Thus the Social Service Committee of Ezekiel Lodge keeps on broadening its scope of work, reaching out farther and farther into fields of human service, and attempting to bring back into the homes and lives of these people that old traditional wholesome atmosphere of a Jewish home.



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B'NAI B'RITH will soon be active in twenty-six countries of the world as a result of the approval which the Executive Committee has given to the application of a group in Baghdad, Iraq (Mesopotamia) for a B'nai B'rith lodge charter.

It is easy to account for the number and variety of B'nai B'rith publications with so far-flung a brotherhood in active operation. Some of these publications are pictured above.

The **B'NAI B'RITH MAGAZINE** is, of course, the most widely circulated of all, going to every English-reading member of the Order and to a large number of non-member subscribers.

District Grand Lodges No. 2 and 6 each has its own magazine as shown above. The *District No. 3 Chronicle*, also pictured here, has temporarily suspended publication. Among the more pretentious local lodge publications is the *San Francisco Lodge Bulletin*.

The *Hamenora* serves the Orient District No. 11, which includes Turkey, Bulgaria, Syria, Egypt, Greece, Serbia, and Jugo-Slavia, and is printed in French, the universal language of the Orient.

The three other publications are printed in German, and serve Germany, Austria, and Czechoslovakia.

TWENTY years ago 56 members of the Jewish community of Vancouver, B. C., formed a B'nai B'rith Lodge in their city. It was named Samuel Lodge No. 668, in honor of Samuel Weaver, one of the charter members.

Recently the Lodge, now grown to a membership of 250, celebrated its twentieth anniversary with a banquet. Of the 56 founders it was revealed that the following still retain their membership: E. Healman, M. Krassnoff, P. Lesser, R. Myers, J. Parker, M. Parker, J. Goldberg, L. Ripstein, A. G. Share, P. Tobin, and J. Snider.

Brother Arthur H. Fleishman spoke on "The Lodge Activities for the Past Twenty Years." He showed how the lodge had sponsored every Jewish movement in the city. Brother Rev. N. M. Pastinsky followed with an address on "The Lodge and the Community," after which the guest of the evening, Rabbi Samuel Koch, president of District No. 4, delivered an oration on "Relationship Between Judaism and B'nai B'rith."

MEMBERS of Chananiah Auxiliary New York City, tendered a testimonial dinner to their president Miss Fannie Klein, recently. Miss Klein has been president of the auxiliary on four different occasions, and, according to the testimony of the members, "it is through her indefatigable efforts that this comparatively small group of girls is able to do so much good in the philanthropic field."

Chananiah Auxiliary recently held a dinner and bridge party. The proceeds were used toward the lodge fund for anemic children.

HOREB LODGE No. 25, New Haven Conn., will celebrate its diamond jubilee on March 15th and 16th with appropriate ceremonies, among which will be included a religious service. Henry Calchman, lodge president, is chairman of the celebration, and Joseph H. Ullman and Senator Jacob Caplan are honorary chairmen. The Ladies' Auxiliary, the Junior Auxiliary, and the Joseph H. Ullman Chapter of A. Z. A. will also participate in the festivities.

Cutting It Short

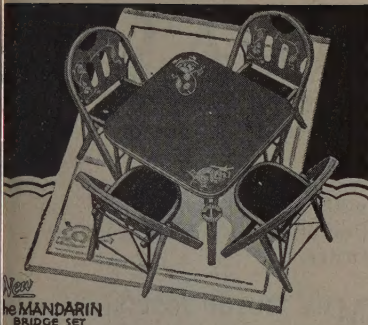
Brother Sol Rubenstein, for the past three years president of Gideon Lodge of Albany, N. Y., was the installing officer at ceremonies held by Ottawa (Can.) Lodge No. 885.

Middletown (Conn.) Lodge No. 897 gave a minstrel show and dance which were so successful that they had to be repeated. The proceeds, about \$100, were turned over to the Middletown Unemployment Relief Fund. Brother Morris M. Millrod of Middletown Lodge, coached the production, while all the arrangements were handled by the entertainment committee, of which Samuel D. Pinsker was chairman.

Albert Cohn, Justice of the New York Supreme Court and president of District No. 1; Myron Sulzberger, chairman of the building committee, and Louis Fabricant, member of the Executive Committee from District No. 1, attended the first meeting of Jordan Lodge No. 15 in the new B'nai B'rith Club House in New York City.

Joseph Karesh, past president of the A. Z. A., delivered an address at a recent meeting of Oakland (Calif.) Lodge No. 252.

Braddock (Pa.) Lodge No. 510



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dedicated a recent meeting to the honoring of its oldest member, Brother Lee Newman.

Believe it or not, but Brother Sam Epstein has served Beth Horon Lodge No. 599, Kansas City, Kans., for the last 19 consecutive years as warden.

Portland (Ore.) Lodge initiated a class of thirty candidates recently in honor of Abe S. Cohn. Powers Hapgood, world traveler and publicist, addressed Portland Lodge on "Unemployment and Its Cure" at a recent meeting.

Brother H. A. Alexander, a member of the Executive Committee, installed the newly elected officers of Gate City Lodge No. 144, Atlanta, Ga.

Judge John P. McGoorty, chief justice of the criminal court of Cook County, and Judge Samuel Alschuler, justice of the United States Circuit Court of Appeals, were speakers at the joint installation of officers of Adolf Kraus Lodge No. 72, Chicago, and its ladies' auxiliary.

Rabbi Charles E. Shulman of Wheeling, W. Va., addressed a recent meeting of Gihon Lodge No. 195, Zanesville, Ohio. After the meeting the members attended services in a body at Findley Avenue Temple.

Rabbi Krikstein addressed a recent meeting of B. F. Peixotto Lodge No. 421, Salt Lake City, Utah. Mr. Isadore Belarsky sang several solos.

"Jewish Folklore Night," held by Mount Royal Lodge No. 729, Montreal, Can., featured readings from Sholom Aleichem by Jacob Abel, and Jewish folksongs by Rev. A. J. Levinsky.

When Leonard Freiberg, president of District No. 2, made his annual presidential visit to Gary, Ind., Lake Lodge No. 831 of that city met in Temple Beth-El, where Rabbi Kramer placed his pulpit at Brother Freiberg's disposal.

"Whither B'nai B'rith" was the subject of an address delivered by Richard E. Gutstadt, head of the Membership Bureau of B'nai B'rith, at a recent meeting of Louisville (Ky.) Lodge No. 14.

Rabbi Lee J. Levinger, director of the Ohio State B'nai B'rith Hillel Foundation, and author of the recent book, "The History of the Jews in America," spoke on the history of B'nai B'rith in America at a recent meeting of Zion Lodge No. 62, Columbus, Ohio.

Rev. Harry Shapiro addressed the installation meeting of Iron Range Lodge No. 793, Hibbing, Minn., on the B'nai B'rith Hillel Foundations.

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ACROSS THE SEAS



BROTHER MAX STEINKOPF, of Winnipeg (Can.) Lodge No. 650, has returned from the Orient, where he sojourned recently as the sole representative for the Greater Winnipeg Board of Trade for the purpose of discovering trade possibilities between Canada and the Orient. He made a special study of B'nai B'rith over there, and has submitted an interesting report.

"I found the members of Shanghai Lodge No. 1102 very energetic and very enthusiastic," he writes. "It will be of interest to know that although this lodge was created only in 1928, during one year they collected no less than \$3,000. They are doing wonderful work and they seem to be without any petty jealousies and squabbling which one sometimes finds in lodge groups.

"Shanghai Lodge has not only done well regarding donations to the Palestine Relief Fund, but has inaugurated a Shanghai Hebrew Relief Society and Shelter House, which is doing a great work in that city, and which is easing greatly the burdens of numbers of immigrant Jews who find it difficult to accustom themselves to the economic life of the city.

"The work of the lodge is made doubly difficult by virtue of the fact that the Jewish community of Shanghai is exceedingly complex in its social and political characteristics. The advent there of European and American Jews is comparatively recent, and the peculiarities of each group seem to have been retained, in a city where national divisions are sharp. Thus, the shepherding into the B'nai B'rith fold of the Orthodox Sephardic Jews was a matter of great delicacy. These people, while extremely religious and public-spirited, were not quick to grasp the habits, ideals, and methods of the Ashkenazim."

Brother Steinkopf reported that though there are very few Jews in Japan, there are many in China—possibly 3,000. Many are living in what amounts to a ghetto for poverty, and the Shanghai Lodge has its hands full so far as social work is concerned.

Brother Steinkopf paid generous tribute to Brothers Covitt and Sokolsky of Shanghai Lodge, the latter being its president. He also mentioned that before he left the Orient

he was enjoined by Shanghai Lodge officials to convey to brethren throughout Europe and America the fact that should any B'nai B'rith member visit the Far East at any time, bearing the proper credentials, he will be assured of a hearty welcome, and suitably entertained, provided notification of his arrival is given in advance.

PANAMA (R. P.) LODGE No. 1051 has undertaken the task of Jewish education among the Jewish residents of the Panama Canal Zone. It intends to donate books of Jewish interest to every Jewish boy in the community, whether his father is a member of the Order or not, on the occasion of the boy's *bar mitzvah*.

The lodge makes every presentation of this nature an impressive occasion. The ceremonies in connection with the presentation of a gift to Master Isaac Eskenazy recently attracted several hundred persons.

A large farewell banquet was held recently by the lodge to honor Brother Simon Barchak, who has lived in Panama for the past seven

years, and was one of the founders of the lodge. Brother Barchak leaving Panama. He was presented with a handsome gift in appreciation of his services and loyalty to Order.

MRS. VICTOR JOSEPH was elected president of the Glasgow (Scotland) Women's Lodge, which was recently organized. The Men's Lodge is about to publish a magazine representing B'nai B'rith activities in Scotland.

AT a recent meeting of the First Lodge of England, in London, Dr. Charles Duschinsky gave an account of the satisfactory work of Mrs. L. Freedson in providing kosher food for the Jewish students at Oxford University. Among the other speakers were Brother B. M. Levi, who described the activities of B'nai B'rith in Palestine, and Mrs. Israel Zangwill, who delivered a lecture at a joint meeting of the men's and women's lodges on "The War Min-

IN the current issue of *Hamenu*, the official organ of the Orient District, appears a detailed account of the establishment of the "Danon Library" and of another branch, Acharon Lodge. Brother Joseph Niego, President of the District, presided over the proceedings of this double spectacular event, and Brother Moise Finzi, Rabbi of Kirkland, chanted the blessing of *Shehechey nou*. Brother Israel Danon, a pioneer of Jewish education in Turkey, gave an address on the history of the development of B'nai B'rith in Turkey. After the ceremonies Brother Samuel Behar was elected president of Acharon Lodge, which is located in Adrianople.

PROBLEMS of education of the Jewish child were discussed at several meetings in Humanitas Lodge, Prague. Brother Epstein, who is a university teacher in the medical faculty, pointed out in an article which was published in the B'nai B'rith Magazine of the Czechoslovakian Grand Lodge, that the disposition to nervousness is greater in the Jewish child than in the non-Jewish one, and the urgent need of a special hygiene for the former.

JEWISH CALENDAR

5691-1931

Fast of Esther.....	Mon., Mar. 2
Purim.....	Tues., Mar. 3
Rosh Chodesh Nissan, Thurs.,	Mar. 19
1st Day of Pessach, Thurs.,	Apr. 2
8th Day of Pessach, Thurs.,	Apr. 9
*Rosh Chodesh Iyar.....	Sat., Apr. 18
Lag B'Omer.....	Tues., May 5
Rosh Chodesh Sivan.....	Sun., May 17
Shavuoth.....	Fri., May 22
	Sat., May 23
*Rosh Chodesh Tammuz, Tues.,	June 16
Fast of Tammuz.....	Thurs., July 2
Rosh Chodesh Ab.....	Weds., July 15
Tisha B'Ab.....	Thurs., July 23
*Rosh Chodesh Elul.....	Fri., Aug. 14

5692

Rosh Hashonah.....	Sat., Sept. 12
	Sun., Sept. 13
Fast of Gedaliah.....	Mon., Sept. 14
Yom Kippur.....	Mon., Sept. 21
1st Day of Succoth.....	Sat., Sept. 26
8th Day of Succoth.....	Sat., Oct. 3
Simceath Torah.....	Sun., Oct. 4
*Rosh Chodesh Chesvan, Mon.,	Oct. 12
*Rosh Chodesh Kislev, Weds.,	Nov. 11
1st Day of Chanukkah, Sat.,	Dec. 5

NOTE: Holidays begin in the evening preceding the dates designated.
* Rosh Chodesh also observed the previous day.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

THE WEST DISCUSSES ANTI-SEMITISM

Editor, B'nai B'rith Magazine:

Anti-Semitism, without question, is a disgrace to Christianity wherever Christian people are afflicted with that terrible disease of the soul. Some reactions of a Presbyterian minister, who sincerely tries his heart to be a devout and faithful follower of Jesus Christ, may be of some interest to "The Sons of the Covenant."

Recently a friend loaned me the December issue of B'NAI B'RITH MAGAZINE, and in it I read Mr. Max Hunterberg's article, "Anti-Semitism, The Disease and Its Cure."

It seems to me that a very strong paragraph about the Federal Council of the Churches of Christ in America is marred by the closing sentence: "That it was not the Jews' but four Roman soldiers that crucified Jesus." The responsibility rests upon those whose acts produced the order which the soldiers obeyed. Yet Mr. Hunterberg is right in speaking of an anti-Semitic effect that may be produced by the story of the crucifixion. There should be nothing racial in the telling: the thing is universal: sin and love in conflict: it so appears that Jesus, his friends, and most of his enemies all belonged to the Jewish nation. History shows the same kind of hatred in other countries.

Christianity regards Jesus as the climax and fulfillment of the Old Testament. From this Christian point of view, then, every is simply out of line with its own history, and should be courteously and considerately invited back. Unfortunately, the crimes of anti-Semitism in large measure cancel our invitation. The loss is mutual: the fault is ours. Where I and my people have sinned against the bloodsmen of the Jesus whom I call Prophet of Truth and King of My Heart, we are guilty, and our crime keeps you from what we hold to be the truth.

The thing I am trying to say is this: Anti-Semitism among Christians, wherever it existed, was a failure of Christianity rather than a result. Where it exists, it is either, like intemperance, dishonesty, and other vices, a disobedience to moral teachings, or else, like some other forms of narrowness and exclusiveness, a perversion. And Mr. Hunterberg is right in saying that anti-Semitic versions of the crucifixion are to be condemned. But, while I and a brother minister with whom I have discussed the article agree that we should take it as a warning to ourselves, I honestly believe that the antagonism he mentions is not often present in our teaching. The mother answers her child, not "the wicked Jews tortured and killed Christ," but "wicked men killed him."

William T. Riviere, Pastor,
First Presbyterian Church.

Victoria, Texas.

Editor, B'nai B'rith Magazine:

I was very much interested in the important article by Max Hunterberg in the December B'NAI B'RITH MAGAZINE.

Mr. Hunterberg's idea of education is indeed a twentieth century Jewish war to destroy anti-Semitism, with armaments consisting of lectures, books, leaflets, articles in the press, etc.

I think that our people have given too much of their time for Jerusalem and neglected the most needed work in our own home. I am afraid that we are in the dark as to just how much anti-Semitic undermining is going on right now.

And while we are inaugurating a system of education among our Christian neighbors as outlined by Mr. Hunterberg, it is also indeed very important that we educate our own race.

In his walk of life, among his neighbors, his associates, and above all, in his business, where he comes in contact with large numbers of people, the Jew has the chance to create loyal friends.

There is surely a need for the "Golden Rule" among many of our merchants, and especially late comers, as I know that some are practicing European methods of business, and perhaps in some cases are actually creating anti-Semitism.

Let our press continue the good and important work.

Let our Rabbis give more time to educate and instruct all in the Golden Rule and the American ideals.

What more important work is there for us to do, than to prevent anti-Semitism?
W. Los Angeles, Calif. J. H. Feinstein.

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Editor, B'nai B'rith Magazine:

The article which appeared in the B'NAI B'RITH MAGAZINE for December, on "Anti-Semitism, The Disease and Its Cure," was very interesting in many respects. Unfortunately, however, the analysis is far from correct, despite its almost universal acceptance among Jewry. The entire treatment is a most entertaining illustration of rationalization.

If the feeling of the Christian towards the Jew were the only manifestation of anti-Semitism existent, one might be inclined to give considerable weight to the theory that the story of the crucifixion is responsible for race prejudice. Unfortunately, however, the Arab has similar aversions. There is evidently something more than the single factor of religion in racial bias.

Modern psychology can explain much, and possibly can shed some light on our problem.

A normal, average person sees an alien costume and the beard of one of our pious coreligionists, and learns that he observes a Jew. Aliens are naturally distasteful. This particular alien is a Jew. Consequently, Jews are distasteful. Perhaps a purchase is made in a store, and the transaction is not entirely satisfactory. The merchant was a Jew, and again the

conclusion is inevitably reached that Jews are not pleasing. When stories of the fabulous wealth of some Jews get about, and a spirit of envy is created, the association of the Jew-idea and envy-idea merge, and more flame is added to the fire of anti-Semitism.

Every unpleasant stimulus in any way associated with Jewishness creates anti-Semitism, and always will so long as individual Jews can be identified as such. All the talk in the world, and all the propaganda, and all the effort that we can exert will never wipe out anti-Semitism so long as Jews, recognizable and known as Jews, commit acts that are in any way non-conforming or are unworthy of the world's respect.

To give the Christian religion credit for the creation of anti-Semitism is to create in our imagination a strength which does not exist in reality.

There is a genuine remedy for anti-Semitism. But it will not become effective until everyone who bears the name of Jew applies it. We could, if we desired to do so with all our hearts, create a national Jewish character synonymous with virtue and uprightness, and in doing so the problem of anti-Semitism would disappear.

Edgar N. Goldstine.

San Francisco, Calif.

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Editor, B'nai B'rith Magazine:

I have read with a great deal of interest the article about "Anti-Semitism," by Max Hunterberg, in your December issue.

Mr. Hunterberg absolutely "hits the nail on the head." Unless the Christian Sunday School children are taught otherwise than that the Jews "killed Christ" there will be little headway made in our anti-defamation campaigns.

The so-called religious Good-will meetings will also fail.

As a whole, I feel rather discouraged; as long as the young generations grow up with the idea that the Jews murdered Christ and that present day generations are still responsible; as long as the Oberammergau play takes place (and new plays of that type are being promoted in the United States) just that long will there be anti-Semitism.

There is now being constructed a great fire-proof theater in Hollywood to show the Passion Play every summer and some of the leading citizens of Los Angeles and Hollywood are backing the enterprise. This Hollywood Passion Play (which I saw before the old theater burned down) is reported not to be as strongly anti-Semitic as the one in Oberammergau (which I have not seen), because some of the "sharp edges" were taken off. Some of our B'nai B'rith leaders might have influenced the directors of the Hollywood Passion Play to do so, yet it leaves a bad taste, with anti-Semitic inclinations for any Gentile attendant.

Los Angeles, Calif.

S. G. Marshutz.



An Unfruitful Errand

MOISHE had but lately arrived in this country and was seeking a livelihood through teaching violin lessons. A friend of his one day told him he could probably interest some students at a place called Strawberry Mansion, and gave Moishe directions how to get there. A short time later Moishe returned to his friend, looking very downcast.

"What's the matter?" asked the friend, "didn't you find the place?"

"No, no," answered Moishe, sadly. "Kein strawberries und kein menschen."

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Mistaken Identity

LITTLE Irwin, eight years old, was registered at a fashionable non-Jewish school, but was nevertheless admonished by his parents never to hide his Jewish origin.

One day, while he was walking home, another boy of the same school ran up to him and said breathlessly: "See here, are you a Jew?"

"Yes," snapped Irwin, taking off his coat, "and I can fight you any time you're ready."

"I don't want to fight you," answered the other youngster. "I want to talk with you. I'm Jewish, too."

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How to be Happy Though Married

FEDERAL Probation Officer Smith was questioning Sidney Finkelstein, 64, who was charged with peddling without a license.

"How long have you been married?" Smith asked.

"Thirty-eight years."

"Ever had any trouble with your wife?"

"No, no trouble at all."

"Where is your wife now?"

"Oh," answered Finkelstein, smiling, "she's been in Russia all the time."

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O Tempora, O Mores!

THE following incident actually happened at the University of Michigan. It is students of the type described below that the B'nai B'rith

WISE and witty persons are winning good books for themselves every month through this page. It behooves YOU to get busy and do likewise. For a new book of Jewish interest is awarded each person whose contributions to Humoresque are accepted. Winners this month are Ruby Friedman, Montreal, Can.; Louis Tuller, San Francisco, Cal.; Byron Novitsky, Ann Arbor, Mich.; Milton Stark, Calgary, Can.; Albert Boruszak, San Francisco, Cal.; and Esther Riff, Brooklyn, N.Y.

Hillel Foundations often imbue with a spirit and knowledge of Judaism, and render impossible an anecdote such as the one here related.

The Hillel Foundation holds informal teas on Tuesday, Wednesday, and Thursday afternoons. At five o'clock each day a group of boys hold Orthodox services. It so happened that one afternoon they needed one man to complete a *minyan*. They approached a student from a small town in southern Ohio, who was attending the tea, and asked him to come and *daven*. This fellow had no Jewish background whatever, he did not know what they meant by their request, and he evaded them by saying he did not have time.

Later he returned to his fraternity house for dinner and related the incident to the boys.

"You know, fellows, I think it must have been some sort of a game. There were nine other fellows going to do it, too."

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Two Other Fellows

MR. ISSENSTEIN was introduced to me by a Jewish friend in a hotel lobby a few days before Purim. I naturally accepted him as a Jew. The next day I saw him in the lobby and since he was a traveller, I wondered if he was remaining in town for a while.

"Are you waiting here for Purim?" I asked pleasantly.

"No," he replied innocently. "I'm waiting for Jack Brownstein."

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Injustice

IN a small town in Germany lived a *schnorrer* de luxe. He was very methodical in his business; he carried a notebook in which he marked down the amount given him by each of his benefactors, year by year.

His pet philanthropist was the son of a banker in Berlin. He had received, for the past few years, five marks annually from this fellow. But one year he received only four marks; the next year, three; and finally only two. So he decided to visit the man and find out what caused these reductions.

The young man told the *schnorrer* that the first reduction was caused by his marriage; the second, because of the birth of a son; and the third because of the birth of a daughter.

"It costs money to support a family," smiled the young man, "so I had to cut down on my benefactions."

"What *chutzpah!*" muttered the *schnorrer*, as he left. "With my money he has to get married and have children!"

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What's in a Name?

YOUNG ISAAC stood in line at the library to draw out a book. When his turn came he asked respectfully: "Please give me Miss Alcott's Jewish book."

"A book by Miss Louise M. Alcott?" queried the librarian, puzzled.

"Yes," said Isaac, "her Jewish book."

"Do you remember the title?"

"No, but it's her Jewish book," Isaac insisted.

"Well," replied the librarian, "I'll read over some of the titles of her books to you, and perhaps you can tell me the one you want when you hear it. There is 'Little Women,' and 'Little Men,' 'Under the Lilacs,' 'Rose in Bloom'—"

"That's it!" cried Isaac. "Rosenbloom!"